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****
* NATIONAL *
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MUSIC

The True Picture of History and Actual Struggle

- Does a musical piece without a title have no class character?

(Peking Kuang-ming Jih-pao, January 24, 1974)

Are untitled musical pieces really "pure music" without social content or class character, as alleged by the bourgeoisie and modern revisionists? No. The history of the emergence and development of untitled musical pieces itself has exposed the reactionary essence and deceptive nature of such idealist fallacies.

The so-called untitled musical pieces in Western music refer to the instrumental works which have no words to label their content, such as "Symphony No. 1" and "Sanata in G Major" for the violin and the piano. Such music has become popular only after the emergence of the capitalist relations of production, which represents a specific stage in the development of history. Its popularity and development are inseparably linked up with the progress of the historical development of the bourgeoisie.

In its struggle against feudalism at the time capitalism was developing in Europe, the newly emerging bourgeoisie gradually found its ideological representatives in music--such were the musicians who have been all along esteemed as the "great masters." But these "great masters" were not in an enviable position at that time. They took up positions in the courts of the feudal rulers, the mansions of the princes, dukes and aristocrats or the churches, and had no choice but to serve their masters with music like slaves. Under such circumstances, these musicians who were influenced to varying degrees by the bourgeois ideological trend of democratic revolution had no alternative but to comply with the demands of their employers. They had to adopt certain more

covert forms to reflect the feelings and express the needs of the newly emerging bourgeoisie. Only thus could they survive without being strangled by the strict screening of the government and church. Therefore, instrumental musical pieces without titles became a more acceptable form, because they had neither words nor titles, and the bourgeois ideas, feelings, wishes and pipe-dreams could be more freely instilled into them, without bringing about personal danger. On the basis of such social conditions, music without a title became popular in the 16th and 17th centuries in such European countries as Italy, France and Germany, and in the period starting from the 18th century to the early 19th century, it was developed to a high degree in Germany, which had for a long time been in a semi-feudal state. That is to say, musical pieces without titles were developed as an available "legal" form before the bourgeoisie took over the reins of power. Such a situation explains that right from the beginning, untitled musical pieces were not any "illusory scene" entirely unrelated to class struggle. On the contrary, they represented a place hidden with acute class struggle, and an instrument used by the bourgeoisie to transform the world at that time.

In music, as in the other ideological spheres, the bourgeoisie which attempted to take over from the feudal ruling class was bound to endow its own ideology with a universal form. Therefore, the music of the period in which the bourgeoisie was in the ascendant not only adopted diverse forms to openly publicize such bourgeois concepts as "liberty, equality and fraternity," but also wrapped music without a title under the cloak of universal "human nature."

This type of music seems to reflect the so-called "feelings common to all humanity" discussed with such relish by the bourgeoisie and the modern revisionists. Are there really any "feelings common to all humanity" which transcend all bounds of classes? Definitely not. Chairman Mao teaches us, "In class society everybody lives as a member of a particular class, and every kind of thinking, without exception, is stamped with the brand of a class." This is also so with feelings which are always conditioned by ideology. There are only feelings with a class nature, but no class-transcending "feelings common to all humanity." This is a precise fact. Taking the music of Beethoven for example, it has all along been extolled by the bourgeoisie and modern revisionists as "transcending all bounds in time or space...." They speak of it as something transcending classes and ages. But in reality, its thoughts and feelings have never once gone beyond the central content of the "emancipation of man's individual character." Obviously such thoughts and feelings are not any "feelings common to all humanity" but are the feelings of the bourgeoisie. They are only an ideological reflection of bourgeois free competition and in essence represent bourgeois individualism. They are fundamentally antagonistic to the collectivist thoughts and feelings of the proletariat, which believes that only through class struggle, elimination of the exploitation system and emancipation of mankind can the individual character be genuinely emancipated. To the revolutionary proletariat, such thoughts and feelings in the works of Beethoven yearning for the "emancipation of the individual character" actually play the role of a corrosive. Therefore, when handling the musical pieces without titles of the period in which the bourgeoisie was in the ascendant in Europe, we must on the one hand ascertain the progressive role played by them under the historical conditions of that time, and on the other hand, we have to see that their ideological and theoretical bases lie in the bourgeois "theory of human nature,"

which is a bourgeois ideological system fundamentally antagonistic to the proletariat. If music without a title is not seriously analyzed and criticized, it will spread its pernicious influence among us and cause serious corrosion and damage.

After the bourgeoisie took over the reins of power, it was rapidly transformed from a revolutionary class in a reactionary one. When faced with the strong and organized proletariat which was awakening with each passing day, the bourgeoisie, which represented the last exploiting class in the history of mankind, had to adopt a more covert and deceptive form from its way of exploitation to the entire superstructure. Therefore after taking over the reins of power, the bourgeoisie relied on its dominant political and economic power on the one hand to widely popularize various types of music that openly propagated the bourgeois ideas and concepts, and on the other hand, they left no efforts untried in advocating music without a title which was more covert in form but was in fact soaked with bourgeois ideology. This was because, speaking in a certain sense, it was a more effective form for the bourgeoisie to ideologically change and influence the proletariat unobtrusively and imperceptibly. Therefore, in accordance with such a need of bourgeois rule, the "theories" which advocated that music was unrelated to the actual world, such as "the content of music--is sound in motion" and "music is music and nothing else....., became popular." Music without a title was exalted to the highest throne as "pure music" which was entirely free from the worldly ways of the mortals. Many musicians who considered themselves "free" also advertised "pure music," as if it were excluded from the utilitarian relations of all classes.

In fact, in a society where music as a commodity is controlled essentially by the bourgeoisie, although such musicians are no longer attached to the courts and churches, how could they break away from their dependence on the money bag? Their untitled musical pieces could neither shake off their bourgeois world outlook nor free themselves from the obligation of meeting the needs of bourgeois rule. Therefore, no matter how the untitled musical pieces in Europe since the 19th century are advertised as "pure music," they cannot but reflect the bourgeois thoughts and feelings; and with the bourgeoisie ever on the decline becoming more reactionary with each passing day, those untitled musical works all the more prominently reflect bourgeois individualism, class egoism and passive and decadent feelings.

For example, in the music of Tchaikovsky, who is honored by the modern revisionists as "an artist loyal to realism and humanitarianism of the people," a theme that repeatedly appears in his music is characterized by distress, anxiety, illusion, struggle and despair caused by personal misfortune. In short, personal happiness is the only thing that counts. Such music does not embody works which transcend classes and times and from which "new people of each generation can find their own ideology and beauty," as alleged by the modern revisionists, but is saturated with the selfish concepts of the bourgeoisie and is the spiritual opiate which imperceptibly corrodes the proletariat. Therefore, no matter how the bourgeois apologists exhaust all their mental efforts to concoct various lies advocating that untitled musical works do not manifest any content, they can conceal neither the class nature of the untitled musical works, nor the deceptive nature of such theories themselves.

Outward aggression and expansion in line with the development of capitalism have been deepened and broadened all the more since the beginning of the period of imperialism. Outward aggression by imperialism is always carried out in coordination with military, political, economic and cultural aggression. And cultural aggression on the other hand is usually the herald of political and economic aggression, and at the same time the pledge of the latter. This is fundamentally why the imperialists have no scruple in investing a large amount of capital in cultural invasion.

A similar situation is found in music. Using a complete set of modern propaganda machines in their monopoly such as broadcasts, television, phonographic records and publications, the imperialists on the one hand mass produce and dump so-called "pop music," which in fact embraces decadent and degenerated pornographic songs, jazz music and rock and roll music. On the other hand, they also vigorously popularize so-called "serious music" which includes musical works without titles. Especially under the condition that the extremely lewd and pornographic music has become notorious and is opposed everywhere, they have greater need of untitled music which is more "serious" in form to serve their reactionary political aim. They can at any time put out different signboards, such as "serious music," "music without political content" and "classical music" and utilize this unique form of untitled music to stretch the feelers of bourgeois ideology to all corners of the world for carrying out ideological permeation and cultural invasion everywhere. In such a cultural invasion, untitled music has also a special function to play. On the one hand, through exaltating it as the highest model, the thought of blindly worshipping the bourgeois music and culture of the West is implanted in the invaded countries. Meanwhile, through publicizing that "music is a language which transcends all bounds of nationalities," the reactionary cultural viewpoints of cosmopolitanism can also be widely propagated. Therefore, when untitled music is used to serve the imperialist policy of cultural invasion, it plays not only the general role of ideological permeation, but also the role of strangling the development of national music and culture in these countries and destroying their national dignity and confidence. This reactionary strategem which is constantly put to use by imperialism is even more crafty and malicious than military invasion with genuine swords and guns.

The process of the emergence and development of untitled music in capitalist society fully illustrates that it is not what the bourgeoisie and modern revisionists describe it to be: "It expresses not any content, but only certain abstract 'feelings common to all humanity' and therefore embraces no class nature." On the contrary, it has emerged and developed according to the political needs of the bourgeoisie at various times. Up to now, this sphere of so-called untitled music is basically still a bourgeois hereditary territory. Although works by different composers in different periods exhibit different trends, with some having played a revolutionary and progressive role under the historical conditions at that time and some in possession of certain significance which we can draw lessons from,on the whole they are soaked with bourgeois thoughts, feelings, wishes and demands. Music without a title is not a spiritual realm which transcends class struggle, but a site where acute class struggle is carried out under a more covert form. The various fallacies advocated by the bourgeoisie and modern revisionists who say that musical

pieces without titles do not manifest any social content are only a fig leaf for concealing the bourgeois nature of such music.

What deserves our attention is that such fallacious tunes sung repeatedly by the bourgeoisie and modern revisionists have again been staged under the present condition of the dictatorship of the proletariat, and at a time the great proletarian cultural revolution has scored a great victory and the struggle-criticism-revisionism is being thoroughly carried out in the sphere of the superstructure. Is this incidental? No. It is only a reflection of the present class struggle in the ideological sphere at home and abroad.

The Party Constitution adopted by the 10th Party Congress points out, "A socialist society covers a considerably long historical period. Throughout this historical period, there are classes, class contradictions and class struggle, there is the struggle between the socialist road and the capitalist road, there is the danger of capitalist restoration and there is the threat of subversion and aggression by imperialism and social-imperialism." The great proletarian cultural revolution has smashed the two anti-Party cliques headed by Liu Shao-ch'i and Lin Piao who were the general representatives of the reactionary forces at home and abroad, further consolidated the dictatorship of the proletariat and in addition scored great victory in the international struggle. Meanwhile, on the literary and art front, the rule of the black line in literature and art represented by Chou Yang has been destroyed, and the revolution in literature and art marked by the revolutionary model plays and literary and art creation by the workers, peasants and soldiers is surging forward with vigor and scoring one victory after another. But the class enemies at home and abroad are not reconciled to their doom, and with the first available opportunity, they will itch for action in the vain attempt to recapture their lost "paradise," and rise in struggle against the proletariat to seize power.

Chairman Mao has profoundly pointed out, "To overthrow a political power, it is always necessary first of all to create public opinion, to do work in the ideological sphere. This is true for the revolutionary class as well as for the counter-revolutionary class." The restoration activities of the class enemies at home and abroad and the practice of subversion and aggression by international imperialism and social imperialism are all first carried out ideologically. Music is also a sphere which has not been neglected.

In view of the history of the emergence and development of untitled music in capitalist society, it is not difficult for us to see that: since before the bourgeoisie took over the reins of power, it could use the "legal" form of untitled music to propagate bourgeois ideas for serving its struggle to seize political power, then under the condition of the dictatorship of the proletariat today, can't the overthrown landlord and bourgeois classes similarly adopt this form to struggle against the proletariat for seizure of power? Since in the capitalist society, the bourgeoisie could use the smokescreen of "class transcendency" and untitled music which is soaked with bourgeois ideology to change and influence the proletariat unobtrusively and imperceptibly, then in the present socialist society, can't the class enemies at home and abroad

similarly corrode and permeate us with it in a disguised form so as to translate into reality their pipe-dream of "peaceful evolution"? Since imperialism has used bourgeois music without a title as its instrument for carrying out outward aggression and expansion, then as there are still imperialism and social imperialism today, can't they similarly use it to carry out ideological permeation and cultural aggression so as to attain their reactionary goal of subverting and invading our country? These are not groundless assumptions but the live realities of class struggle. So long as we take the Marxist stand, viewpoint and method as a guide to analyze the social class origin of the emergence of the argument which advocates that music without a title has no class nature, look at the abnormal external and internal conditions in certain concerts and think again carefully, we will understand that on the question of music without a title, there is actually also class struggle between restoration and counter-restoration, between corrosion and anti-corrosion, between permeation and resistance to permeation.

In history, when the bourgeoisie used untitled musical works to serve its class interests, various fallacies with a concealed class nature emerged to pave the way for it. The re-appearance of these fallacies today is objectively for the purpose of meeting the needs of the class enemies at home and abroad, and creating public opinions to win for bourgeois music without a title the legal rights to go everywhere unobstructed in our country. If such fallacies are allowed to be established, won't there be a resurgence of the situation marked by the domination of the literary and art stage by the "large-scale, foreign and ancient" works as in the days under the rule of the black line in literature and art? The outcome will inevitably be the emergence of capitalist restoration, with imperialism and social imperialism once again riding roughshod over us. Therefore we must not treat the emergence of such fallacies lightly, but must thoroughly criticize them. Only through such criticism can we gradually raise our theoretical level of Marxism and Leninism and our awareness of the two-line struggle, consolidate and develop the fruit of victory of the great proletarian cultural revolution, correctly deal with bourgeois music without a title in accordance with Chairman Mao's policy of "making the past serve the present, making foreign things serve China" and "weeding out the old to let the new emerge," and thus continue to push forward our proletarian revolution in literature and art.

* * *

LITERATURE AND ART

Advance of Proletarian Revolutionary Literature and Art in Struggle

by

Lu Ping (路兵)

(Peking Jen-min Jih-pao, January 25, 1974)

Under the guiding light of Chairman Mao's revolutionary line, our great socialist motherland has taken majestic steps to usher in the 25th militant spring. Having been tempered through struggle in the great proletarian cultural revolution and the criticize-Lin Piao and rectify-style campaign, the literary and art front, like all other fronts, has taken on a bustling and thriving revolutionary scene.

Like spring-heralding flowers, "The Red Lantern,""Taking Tiger Mountain by Strategy" and other revolutionary model plays are bursting into bloom all at once. Inspired by the revolutionary model plays, mass revolutionary literary and art creation activities are surging forward full of vigor and fine works of literature and art in various forms are emerging in an endless flow. The birth of a number of color feature films has reflected the gradual deepening of struggle-criticism-transformation on the movie front. During the Spring Festival, the ceremonious opening of the North China theatrical festival in the capital with around 20 varieties of plays has revealed the achievements scored in the building of various local troupes and the reformation of various local plays. This theatrical festival is of great significance in further carrying out Chairman Mao's revolutionary line in literature and art, promoting the revolution in literature and art and enlivening the effort in socialist literary and art creation.

Proletarian revolutionary literature and art grows up in battle. Its every step forward is marked by sharp and violent class struggle and two-line struggle. Never for a single day has the class enemy at home ceased cursing and blasting our revolutionary literature and art. Recently, a handful of persons with an ulterior object in view have again attempted to negate the proletarian revolution in literature and art. They smear our model revolutionary theatrical works, attack that our works are few in quantity and poor in quality, and spread the fallacy that "the present is not as good as the past." In sum, they "praise the past and denounce the present"--they praise the past under the domination of the counter-revolutionary revisionist black line in literature and art and denounce the proletarian revolution in literature and art of today; they praise the European bourgeois literature and art of the past and denounce the proletarian revolutionary model theatrical works of today. In this regard, we must heighten our vigilance, and under the excellent situation "never forget class struggle."

"To praise the past and denounce the present" has always been a tatic which the exploiting classes on the decline used to adopt, and is a tactic used by the bourgeoisie in hitting back at the proletariat in retaliation. Inheriting the tactic of "praising the old and disparaging the new" which the reactionary

thinker Confucius of the slave-owning class was accustomed to use, a handful of class enemies at home and abroad are making a vain attempt to reverse the verdict on the toppled revisionist black line in literature and art through attacking proletarian revolutionary literature and art. Sporting the tinted glasses of the bourgeoisie, they naturally cannot see nor are they basically willing to see the bustling and thriving scene in proletarian literature and art. The proletariat has never departed from the political orientation and the question of the line to make an isolated discussion of the "large" or "small" number of works of literature and art. All classes have their own political standards and artistic criteria for literature and art. The proletariat requires its own works of literature and art to create with vigor and by every means the heroic images of the workers, peasants and soldiers in an effort to serve the workers, peasants and soldiers, serve proletarian politics and serve socialism. It calls for the attainment of "the unity of revolutionary political content and the highest possible perfection of artistic form." Measured with this yardstick, our works of literature and art are definitely not "fewer" but more plentiful than before the great proletarian cultural revolution. It may be asked: Looking through the history of literature and art of several thousand years, has there ever been any socialist works of literature and art marked by so high a degree of unity of revolutionary political content with the perfect artistic form like the model revolutionary theatrical works? Have there ever been so many workers, peasants and soldier taking up their pens in an effort to reflect socialist revolution and construction and sing the fervent praises of the proletarian heroic figures? No. Basically nothing of the sort! Around the Spring Festival, the presentation of around 200 colorful cultural and artistic performances by the broad masses of workers, peasants and soldiers and professional and amateur writers and artists is a resounding slap in the face to the class enemy spreading the reactionary fallacy that "the present is not as good as the past"!

The object of "praising the past and denouncing the present" is for restoration. In attacking us for producing too "few" works, the object of the class enemies is to bring about another flood of feudalist, capitalist and revisionist literature and art. In slandering the heroic images of the workers, peasants and soldiers created by the revolutionary model plays, their object is to put back on the socialist stage of literature and art once again the emperors and princes, generals and ministers, scholars and beauties, monsters and demons. The simultaneous appearance of the revisionist fallacy that so-called West European bourgeois untitled music "has no social content" and is "healthy and open-minded" is also nothing but a vain attempt to turn on the green light in a big way for letting feudalist, capitalist and revisionist literature and art re-occupy our socialist literary and art battlefront! Therefore, under the excellent situation, we must keep a sober head, grasp major issues, thoroughly criticize Lin Piao and Confucius, and grasp well class struggle and the two-line struggle in the sphere of literature and art. Only on the basis of resolutely hitting back at the slanders and attacks of a handful of class enemies at home and abroad and penetratingly criticizing Liu Shao-ch'i and Lin Piao's revisionist line in literature and art can we properly defend the fruits of the great proletarian cultural revolution and further create an excellent situation in the proletarian revolution in literature and art.

"A thousand sails pass by the shipwreck, and ten thousand saplings shoot up beyond the withered tree." In the new year, looking back and ahead, we feel doubly confident and are full of heroism. In the world of today, like a shipwreck or withered tree, bourgeois and revisionist literature and art is on the decline and in decay and drawing near to its last days. Only our proletarian revolutionary literature and art is vigorously advancing with an irresistible force. Let us make redoubled effort, consolidate and develop the great fruits of the great proletarian cultural revolution in struggle and win still greater victories in the proletarian revolution in literature and art along the correct orientation of literature and art to serve the workers, peasants and soldiers as guided by Chairman Mao.

* * *

The Excellent Situation on the Literary and Art Front Is the Result of Struggle

by

Fan Yung-ko (范咏戈) of a certain PLA unit

(Peking Jen-min Jih-pao, January 26, 1974)

The literary and art stage in the Spring Festival this year is seething with enthusiasm and a scene of prosperity. This is a great victory for Chairman Mao's proletarian line in literature and art! This is a fruitful result of the great proletarian cultural revolution! Apart from continuing to view the ten revolutionary model plays, the worker-peasant-soldier audience of the capital can also enjoy the programs of the North China Theatrical Festival, the programs adapted from the 44 revolutionary models plays of the cultural and art troupes in Peking, and also the newly created dramas, songs and dances, and ballads and stories. Meanwhile, four new color feature films, one color opera film, one color puppet show, two color documentaries and six new scientific and educational films will also be shown during the Spring Festival. The advance program announcements alone have taken up one and a half pages of this paper. This reflects a colorful and thriving scene on the literary and art stage of our country, a delightful and gratifying scene.

The one and a half pages of advance announcements of new programs are of course not enough to tell the excellent situation in the socialist revolution in literature and art and its results but they form a drop of water capable of reflecting the sun. At the sight of this "plentifulness," people may first recall that there were not so many advance announcements of new programs in the past few years and also may further recall that the program columns in our newspaper did not contain so "great" a variety of announcements before the great cultural revolution. From the decrease in number of yesterday and the increase in number of today, the changes in this small program column have fully revealed the storms of a world-shaking proletarian revolution in literature and art.

Since the division of human culture into two basically antagonistic kinds of culture, there have been two kinds of "plentifulness" and two kinds of "scarcity" in the volume of spiritual products. The "plentifulness" under the domination of the black line in literature and art, when measured with Chairman Mao's revolutionary line, was a kind of prosperity and genuine reaction. The great proletarian cultural revolution has eliminated those bad plays and bad films "with plenty of problems" and shattered the false scene of prosperity overgrown with poisonous weeds. Chased out of our literary and art stage are the emperors and princes, generals and ministers, scholars and beauties. This is a jolly good thing, as far as the proletarian revolution is concerned.

But to the class enemy, this is a sorrow as great as the lost of their own parents. When poisonous weeds proliferated, they never talked about plentifulness. When poisonous weeds are hoed away, they naturally make a big clamor about "poverty of cultural life." This clamor is not unfamiliar to us. During the period of literary and art rectification in Yenan, a reactionary man of letters named Shih Chih-ts'un (施蛰存), a protege of foreigners, cast forth his

"Poverty of Literature" to raise a hue and cry about "poverty of literature" for no other purpose than to attack the new plays and new poems in Yenan as not "pure works of literature." Assuming the guise of "concern for the cultural life of the masses," the bourgeois overlords at home and abroad today have clamored for "enlivening the cultural life of the masses." On the one hand, they try their utmost to disparage and trample on the literary and artistic creations of the workers, peasants and soldiers, and, on the other, they pick up those bad plays and bad films that have long been chucked onto the garbage heap by the workers, peasants and soldiers and continue to use them for deceiving and corrupting the younger generation. Their aim is prompted by a vain attempt to negate the excellent situation prevailing in the great proletarian cultural revolution and the revolution in literature and art led by Chairman Mao, and negate the new socialist things in order to restore capitalism. This is their pipe-dream. Like the mayflies that plot to topple the large tree, they have exposed themselves to ridicule for attempting something beyond their power! In the face of complicated class struggle, a revolutionary must adhere to the proletarian concept of plentifulness and scarcity. Only so can he sharpen his eyes, distinguish between right and wrong and expose the slanders of the enemy.

There is no flow without damming and no motion without rest. History in a few short years has fully shown that revolution is entirely necessary and unusually timely in developing socialist literature and art on a new base. The proletarian revolution in literature and art is vigorously forging ahead through the criticism of the revisionist line. Every time we turn open our newspapers or magazines, the heroic worker-peasant-soldier figures leap out at us. Today, flowers of all hues are blooming in the proletarian garden of literature and art. The excellent situation in the revolution is a result of struggle. To further develop the excellent situation, we must first vigorously grasp the criticism of Lin Piao and Confucius and carry the struggle between the two classes and two lines on the literary and art front through to the end.

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CRITICISM OF LIN PIAO AND CONFUCIUS

Hung-ch'i Article: "Lin Piao and Doctrines of Confucius and Mencius"

(NCNA-English Peking, Feb. 7, 1974)

today's "people's daily" reprints an article, "lin piao and doctrines of confucius and mencius", from the current issue of the journal "red flag" (1974, no. 2).

written by the mass criticism group of peking university and tsinghua university, the article reads in full:

inspired by the spirit of the tenth national congress of the communist party of china, the movement to criticize lin piao and confucius is continuing to go deeper. lenin pointed out that in the acute struggle between the proletariat and exploiting classes, "the more varied the exploiters' attempts to uphold the old, the sooner will the proletariat learn to ferret out its enemies from their last nook and corner, to pull up the roots of their domination..." the vigorous current struggle to criticize confucius is a component part of the criticism of lin piao and is precisely a battle to pull up the roots of lin piao's counter-revolutionary revisionist line. lin piao's hide-out was flooded with confucian trash and stank of putrid confucianism. more and more facts show that the reactionary doctrines of confucius and mencius were an important source of lin piao's revisionism. lin piao and company resorted to these for restoring capitalism politically, tampering ideologically with the party's theoretical basis, mustering ranks of counter-revolutionaries organizationally by recruiting deserters and renegades for a die-hard clique, tactically playing counter-revolutionary double-dealing tricks and hatching schemes and plots. once lin piao's disguise was stripped away and his thinking laid bare before us, he proved to be an out-and-out disciple of confucius.

lin piao followed in confucius' steps, advocated "restraining oneself and restoring rites" in attempt to restore capitalism

lin piao's political line was a counter-revolutionary revisionist line, an ultra-right line of restoration and retrogression. in his own words, it was "restraining oneself and restoring the rites". in less than three months, between october 1969 and january 1970, lin piao and his die-hard conspirator wrote four scrolls reading "of all things, this is the most important: to restrain oneself and restore the rites". "restraining oneself and restoring the rites" was the reactionary programme confucius put forward in order to restore the old slave-owning order. lin piao regarded this as the most important of all his affairs, revealing his anxious,

wolfish ambition to subvert the dictatorship of the proletariat and restore capitalism.

the late spring and autumn period was one of tremendous social changes in chinese history, one of the transition from slavery to feudalism. at that time china was in great disorder. the slaves frequently rose in rebellion. the new emerging landlords vigorously advocated reform and waged a struggle to seize power from the slave-owners. all this brought the old slave-owning order of "rule by rites" to the point of collapse. taking the stand of the declining slave-owning class, confucius slandered the excellent situation in which "rites were lost and music was ruined" as "absence of right principles throughout the country" and put forward his reactionary political programme of "restraining oneself and restoring the rites." by "restoring the rites" he meant suppression of the slave uprisings, opposition to the reform line of the legalist school representing the new rising landlord class, and the pulling of society backward. he wanted to reinstate the rule of the slave-owners of the western chou dynasty in accordance with the rites of the chou dynasty, and restore the dictatorship of the slave-owners in line with the principle that "ceremonies, music and punitive military expeditions proceed from the son of heaven". he meant to "revive states that were extinct, restore families whose line of succession has been broken, and call to office those who have fallen into obscurity", and prop up the overthrown regime of slave-owners and the slave-owning aristocrats that had been deprived of their privileged status, so as to seize back power from the rising landlord class. in a nutshell, confucius' "restoration of the rites" meant restoration of the old order. lin piao also attempted a restoration. they had the same counter-revolutionary nature and political purpose. therefore, lin piao grasped at "restraining oneself and restoring the rites" and considered it the "most important". his abortive counter-revolutionary coup d'etat and "outline of project '571'" are the best explanation of his "restoring the rites".

lin piao's "restoring the rites" was intended to subvert the dictatorship of the proletariat. lin piao and company rabidly hated this dictatorship and the great proletarian cultural revolution. they slandered the dictatorship of the proletariat which protects the people and suppresses their enemies as "enforcing the laws of chin shih huang", and attacked continuing the revolution under the dictatorship of the proletariat as "creating contradictions". they did their utmost to smear and negate the tremendous achievements of the great proletarian cultural revolution and wantonly vilified the new things that emerged during the cultural revolution. they slandered the excellent situation and the thriving socialist cause in this period as "impending crises everywhere" and "stagnant", and painted in somber hues our state of the dictatorship of the proletariat. in brief, in their eyes, nothing in socialist new china was in keeping with their "rites". like

confucius, they were all reactionaries who extolled the past to negate the present and advocated retrogression.

lin piao's "restoring the rites" was a bid to usurp supreme power in the party and the state and restore the dictatorship of the landlords and comprador-bourgeoisie. in october 1969, when lin piao wrote "restraining oneself and restoring the rites" on a scroll, he echoed mencius and counselled his sworn followers that "this is most urgent". what did "most urgent" mean in fact? just see:

in the winter of 1969 lin piao hung above his bed a scroll in his handwriting: "no ruler of a dynasty can surpass king wen of chou ...." he styled himself a "sovereign" and alluded himself to "king wen". he was impatient to realize his dream of becoming an emperor.

in 1970 lin piao resisted chairman mao's instructions again and again and turned out his anti-party political programme, clamouring that "if the state has no head, there will be no right titles and words will not be proper." he was desperately anxious to become "head of the state", and schemed to usurp party leadership and seize state power. following that, he launched an abortive counter-revolutionary coup d'etat at the second plenary session of the ninth national congress of the communist party.

in 1971 lin piao and company concocted a plan for a counter-revolutionary armed coup d'etat entitled "outline of project '571'". they were impatient to "seize political power throughout the country" and launched the coup in september.

these facts prove that the prime purpose of the lin piao anti-party clique's "restoring the rites" was to seize supreme power of the party and the state. this was the "most urgent" of their counter-revolutionary strategies.

the class content of lin piao's "restoring the rites" was to establish in china a feudal comprador fascist dynasty of the lin family. confucius shouted that he wanted to "revive states that were extinct, restore families whose line of succession had been broken, and call to office those who had fallen into obscurity". lin piao copied such confucian rubbish and carried out counter-revolutionary activities for a restoration, and wanted to "give political liberation to all" enemies of the dictatorship of the proletariat in an attempt to restore capitalism by propping up the landlord and bourgeois classes overthrown by our party, army and people under the leadership of chairman mao. if that should happen, big and small landlords such as huang shih-jen and nan pa-tien (villains in the modern revolutionary ballets "the white-haired girl" and the "red detachment of women" respectively -- editor) would once again ride roughshod over the people, and the renegade, enemy agent and traitor wang ming and such persons would swaggeringly come back

to power and become "guests of honour" of the lin family dynasty. and, thousands upon thousands of revolutionaries would fall victim to the counter-revolutionary butcher's knife, while thousands upon thousands of workers and peasants would be hurled back into misery. internationally, lin piao and company acted according to the motto they had taken over from mencius: "the small states regarded the large as masters", and engaged in capitulationist, traitorous, counter-revolutionary activities, trying to seek patronage of soviet revisionist social-imperialism and alignment with imperialism, revisionism and reaction against china, against communism and revolution. if the plot of lin piao, the super-spy, had succeeded, the beautiful land of china would have been trampled upon by the tanks of soviet revisionism, the social-imperialist gangsters would have run amuck in china, and the chinese people would have been subjugated and enslaved.

in a word, by picking up and waving the tattered banner of confucius "restraining oneself and restoring the rites", lin piao attempted to change fundamentally the party's basic line and china's socialist system, subvert the dictatorship of the proletariat and restore capitalism. however, all this was no more than an idiot's daydream.

chairman mao says, "'lifting a rock only to drop it on one's own feet' is a chinese folk saying to describe the behaviour of certain fools. the reactionaries in all countries are fools of the kind." and lin piao was a reactionary of this kind. he aimed to climb onto a throne as a vassal-king under the 'nuclear umbrella' of his master the soviet revisionists, but crashed to his death in the desert. holding the broken banner of "restraining oneself and restoring the rites", he went to meet confucius, having traversed the dead-end road of "make trouble, fail, make trouble again, fail again... till their doom. (quotation from chairman mao -- ed.)"

using reactionary doctrines of confucius and mencius in opposing dialectical and historical materialism

in an attempt to restore capitalism, lin piao had a counter-revolutionary political line and a counter-revolutionary ideological line that furthered it. the reactionary doctrines of confucius and mencius were a major source of this ideological line. lin piao opposed materialism with the confucian concepts of heavenly mandate and innate genius, opposed materialist dialectics with the doctrine of the mean, opposed the marxist theory of classes with the confucian concept of "virtue, benevolence and righteousness, loyalty and forbearance", and launched an all-out attack on dialectical and historical materialism.

confucius preached "the heavenly mandate", alleging that there was a supreme god in heaven who created man and all else and controlled everything in nature and the world of man.

the heavenly mandate was not to be resisted. the slave-owners, like king wen of the chou dynasty, had the power to rule the people because they had a heavenly mandate. likewise, duke chou and confucius themselves had heavenly mandates so that they possessed "virtue" and became "sages" to "enlighten" the people. this religious and mythological idealist theory was invented solely for the purpose of preserving the dictatorship of the slave-owners. from this reactionary concept of heavenly mandate confucius derived his apriorism that some people "were born with knowledge" and his idealist historical viewpoint that heroes were the makers of history. lin piao seized the idealist trash of confucius as treasures for his bid to usurp power and restore capitalism. in his writing "the heavenly horse flies through the sky, free and alone", which he hung on the wall above his bed, he compared himself to a heavenly horse, describing himself as a dragon-like, exceptionally endowed person, a superman and genius that the heaven had sent to the world of man. in inscriptions he wrote to his die-hard conspirators, he described the "virtues", which he and his band claimed to have, as "given by god". is this not quite the same as confucius' statement that "heaven endows me with virtue"? for years, lin piao and his die-hard conspirators tried in a hundred and one ways by lies and sophistry to palm off the theory of innate genius as marxism. this is futile. "given by god", these three words in his own handwriting, show that his theory of innate genius was a replica of the concept of confucius of a heavenly mandate. in insisting on this theory which was his anti-party theoretical programme, he was trying to prove that he was a supreme ruler "given by god".

lin piao argues that "chung yung -- the doctrine of the mean" was "rational". this exposed his true nature -- opposing the revolution and dialectics. by "chung yung", confucius and mencius meant that everything should be done according to the "rites", being neither excessive nor falling short ("chung"), and maintaining normalcy and constancy ("yung"). in a word, everything should be done according to the rules of slavery, deviation and change being impermissible. this is a metaphysical theory that reactionary classes use to defend the old and oppose transformation. lin piao lauded this theory to the skies and called it "rational". proceeding from this "rationalness", lin piao viciously claimed that the struggle by the proletarian revolutionary line against the revisionist line "has been excessive", "is entirely leftist", "has gone to the extreme", "has been carried out to the extreme" and "has put everything in disorder". what a stream of labels exclamation this, however, cannot in any way tarnish the brilliance of chairman mao's revolutionary line. it only serves to show that lin piao's line was an ultra-right line aimed at preserving the old system and order and turning back the wheel of history. when talking about "being excessive", lin piao was trying to attack the revolution with the confucian doctrine of the mean. chairman mao refuted this fallacy long ago, pointing out that "a revolution is not

a dinner party", that "proper limits have to be exceeded in order to right a wrong, or else the wrong cannot be righted." lin piao cried about "disorder". well, it is only the order of the bourgeoisie and revisionism that has been disrupted. without disrupting that order, we cannot destroy the old world and create the new. does it scare the bunch of you that your order is disrupted? well, this is just the beginning, and we have a long way to go before eliminating all exploiting classes in the world. the world outlook of the proletariat is materialist dialectics which "is in its essence critical and revolutionary" (marx, afterword to the second german edition of "capital"). should we foster new things to defeat old ones or use every means to prevent old things from dying out? this is a major struggle between the two lines. theoretically, it is bound to appear as a struggle between materialist dialectics and metaphysics. lin piao used the doctrines of confucius and mencius of the mean to oppose dialectics. this is the ideological root cause for his pushing an ultra-right line.

lin piao said that the "virtue, benevolence and righteousness, loyalty and forbearance" advocated by confucianism were the principles for "human relations", that this was "historical materialism". he also said that "loyalty, which means treating people with benevolence, and forbearance, which means tolerance and forgiveness -- confucian principle." he talked about "benevolence", entirely removing the class character, and talked about "human relations" while negating class antagonism. he actually tampered with and negated the class theory of historical materialism with the reactionary theory of human nature of confucius and mencius.

the theory of human nature as preached by the confucian school is a hypocritical idealist theory. it advocates an apriorist and supra-class human nature. confucius alleged that "benevolence" meant "to love all men", and mencius said that man was born in possession of "benevolence" and that "man is born good". did they love all men irrespective of class? not in the least. did not confucius say "excellent" when the state of cheng killed all the rebelling slaves? did not mencius theorize the exploitation of and rule over the slaves and labourers as "a principle universally recognized"? they did not love the emerging landlord class at all, either. as soon as he took office as acting prime minister of the state of lu, confucius killed shaocheng mao, a representative of reformers. confucius ostracized his disciple jan chiu and instigated his other disciples to attack him because he served the emerging landlord class. these proved that the "human love" irrespective of class, "benevolence" by birth and other notions advocated by confucius and mencius were all trash aimed to fool people. those they in fact loved were the handful of slave-owners of the exploiting classes, and the reactionary slave system. while talking about "benevolence", lin piao in his plan for a counter-revolutionary armed coup, the "outline of project '571'", viciously plotted to

"devour" the proletariat at a mouthful, to murder the great leader of the proletariat, overthrow the working people who are now masters of the state, and institute a fascist dictatorship. those they loved were actually the handful of class enemies whom we have overthrown. this is lin piao's "human nature", also the human nature of the landlord class and the bourgeoisie. a chieftain of the chiang kai-shek gang said mournfully two years after lin piao's death: "lin piao ... had more human nature. this is evidence of the confucian ethics lying deep in people's hearts." praise by the chiang kai-shek gang best explains what the real trash of the human nature of lin piao is.

doing their utmost to advocate the theory of human nature, the reactionary classes try to hide their man-eating features and appear as "virtuous sovereigns" who care for the people while hoisting the banner of "benevolence, righteousness and virtue" in order to denounce the revolutionary violence of the progressive classes. did not confucius curse the new emerging landlord class as "rebels with courage but without righteousness" and the insurgent slaves as "robbers with courage but without righteousness"? mencius went even farther. he hurled abuses at revolutionary violence, saying "they slaughter men till the fields are filled with bodies," and "they slaughter men till a city is filled with bodies," and they "devour human flesh." he said they should be given capital penalty, crying: "death is not enough for such a crime." lin piao took over the mantle of confucius and mencius. with the reactionary theory of human nature as his theoretical basis, he cried: "those who rely on virtue will thrive and those who rely on force will perish." he accused the dictatorship of the proletariat as "not benevolent".

"'you are not benevolent exclamation' quite so. we definitely do not apply a policy of benevolence to the reactionaries and towards the reactionary activities of the reactionary classes." (quotation from chairman mao -- editor) the proletariat must resolutely and mercilessly suppress all reactionary elements of the reactionary classes who dare to resist. if things are not done this way, we will lose our state power, and the landlord class and the bourgeoisie will come to power again. did not lin piao, under the camouflage of sham benevolence and righteousness, attempt to use counter-revolutionary violence to overthrow the dictatorship of the proletariat? in dealing with counter-revolutionary violence, we have no choice but to do as the saying goes, deal with a man as he deals with you, namely, use revolutionary violence to suppress counter-revolutionary violence. we must adhere to the marxist theory of class struggle and the dictatorship of the proletariat and persist in the party's basic line so as to consolidate and strengthen the proletarian dictatorship continuously -- this is our conclusion.

resorting to deceit of confucian school, forming cliques for selfish purposes, engaging in schemes and plots

Lin Piao's political line and ideological line were revisionist, and inevitably he carried out splitting activities organizationally and formed a clique to pursue his selfish interests, and tactically he resorted to double dealing, schemes and plots. In order to entrench himself in the party and to pull together his counter-revolutionary ranks, waiting for the opportunity to come to achieve his ambition of "restoring the rites", Lin Piao directed his sworn followers and others to comb through the four books and five classics, histories of China and other countries and even novels and proverbs for material to help him find ways and tricks to carry out his counter-revolutionary conspiracies and activities. All the tricks the slave-owning class and the feudal landlord class had accumulated for their reactionary rule and their double-dealing tactics became important ideological weapons of his for carrying out splitting activities and conspiracies.

In an effort to preserve the dying slave order, Confucius stated "a prince should employ his ministers according to propriety and ministers should serve their prince with loyalty" as the criterion in handling relations within the ruling clique of slave-owning nobility. That was precisely what Lin Piao practised in his anti-party clique.

Lin Piao used the phrase "a prince should employ his ministers according to propriety" as a hypocritical gesture. An out-and-out fascist dictator, Lin Piao made stupendous efforts to establish himself as an "absolute authority". He drew a line according to the attitudes shown toward him, to the principle that those who are obedient thrive and those who resist perish. Yet he played the tune of "employing ministers according to propriety" and put up the signboard of "seeking wise men." The truth is that the "propriety" he talked about meant handing out official posts and making promises, inviting guests and giving them presents, wining and dining, and traffic in flattery and favours. In short, it meant using fame, advantage and position as lures to buy over and corral a group of people to serve his undertaking for a counter-revolutionary restoration. When his sworn followers were exposed by the masses, he used his position and power to shield and protect them and help them sneak away. By "seeking wise men", he meant recruiting deserters and monsters, organizing a bourgeois headquarters and pulling together big and small counter-revolutionary "fleets" (Lin Piao's secret agencies -- editor) to meet the need of capitalist restoration.

By preaching that "a prince should employ his ministers according to propriety", Lin Piao wanted his sworn followers to act as "ministers serving their prince with

loyalty". like all previous reactionary rulers, lin piao used the idea of "loyalty to the prince" as the ideological pillar to maintain his rule in the ranks of counter-revolutionaries. he lauded confucius and mencius for their preaching "respect superiors", "obedience" and "loyalty and filial piety", and advocated absolute obedience. he forced members of his secret agencies to pledge "eternal loyalty" to the lin family, father and son. as the downfall of lin piao's counter-revolutionary clique approached, he still issued the counter-revolutionary order of "success or death", calling on members of his counter-revolutionary "fleets" to die as funerary objects for the "lin family dynasty." these facts show that an important organizational principle of the lin piao anti-party clique was the moral obligations and preachings of confucius and mencius.

lin piao regarded highly confucius' saying "want of patience in small matters confounds big plans." he copied it and hung it on the wall as a counter-revolutionary maxim. he harboured hatred in his heart toward the many painstaking criticisms and education given him by chairman mao and the party central committee, and waited for the opportunity to counter-attack. scheming to usurp party leadership and state power, he repeatedly reminded himself "to have patience" so as not to permit the "foolhardiness of common men" to confound his big plan of "restoring the rites" and spoil one's great plan of a lifetime." behind the "patience", lin piao gritted his teeth, sharpened his knife and watched how the wind blew to achieve his aim. this was actually a repeat performance of hu feng's counter-revolutionary trick of "seeking survival in forbearance."

lin piao highly valued the strategem of "tao hui (concealment)" in order to "seek survival in forbearance" and realize his "big plan". in march 1970 when the lin piao anti-party clique was busy drawing up its scheme to usurp party leadership and state power, lin piao directed his die-hard conspirator to write the words "tao hui" in the diary, and personally copied a poem from the "romance of the three kingdoms" that praises liu pei for fooling tsao tsao by the "strategem of tao hui": "forced to lodge for a time in a tiger's lair, the hero was alarmed when his ambitions were laid bare. using the thunderclap to cover up his panic, he rose to the occasion, clever and quick." here lin piao maligned the proletarian headquarters as a "tiger's lair" and compared himself to a "hero" who "lodges for a time in a tiger's lair". this shows that he was a bourgeois careerist and conspirator nestling beside us. this also shows his ferocious features in using double-dealing tactics to disguise himself and cover up his counter-revolutionary aims and wait for an opportune moment to execute his murderous plan against the proletarian headquarters.

"he rose to the occasions, clever and quick". in order to disguise his real self, he secretly formulated a series of counter-revolutionary double-dealing tactics in line with the doctrines of confucius and mencius, which say "to love those others hate and to hate those others love -- calamities will certainly come down on him who does so." lin piao said: "a great man may not be true to his words or consistent in his action"; "you cannot accomplish great things without telling lies"; "you should often smile a bit". this counter-revolutionary double-dealer is exposed to the light without a single word being said further, a double-dealer who "never showed up without a copy of 'quotations' in hand and never opened his mouth without shouting 'long live', and who spoke nice things to your face but stabbed you in the back."

why did revisionist chieftain lin piao seek help from confucius and mencius?

like chieftains of opportunist lines in the past, lin piao was a representative of the bourgeoisie within our party, an out-and-out worshipper of confucius. people naturally ask: why did a representative of the bourgeoisie seek his ideological weapon from the slave-owning and feudal landlord classes, and why do all the revisionist chieftains within the party invariably seek help from the doctrines of confucius and mencius? this is a question worthy of attention.

the admiration of the revisionist chieftain lin piao and company for confucius was not accidental. it has deep class and historical roots.

in the first place, it should be pointed out that the devotion of lin piao and company to confucius was closely linked to the historical characteristics and class status of the chinese bourgeoisie and especially the big bourgeoisie, which they represented. the world entered the era of imperialism and proletarian revolution in the late nineteenth and early twentieth centuries. the chinese bourgeoisie, which then lived in a semi-colonial, semi-feudal society, had its class character formed right from its inception. the chinese bourgeoisie was very weak economically and politically, and in the ideological and cultural sphere it was incapable of establishing an ideological system powerful enough to replace feudal culture. the big bourgeoisie, which held the dominant position in old china, grew out of a combination of imperialism and feudalism, and its fundamental character was one of comprador and feudal nature. the big bourgeoisie all along stubbornly supported and enthusiastically hawked the imperialist philosophy of enslavement as well as the feudal culture characterized by respect for confucius and the study of confucian classics. in the period of the socialist revolution, the contradiction between the proletariat and the bourgeoisie is the principal internal

contradiction in china, and whoever dreams of restoring capitalism in china must exercise a feudal, comprador and fascist dictatorship, and in the ideological and cultural sphere, must seek weapons from imperialism and feudalism. chen tu-hsiu, wang ming, liu shao-chi, lin piao and company, who represented the interests of the bourgeoisie, invariably reflected this class character in practising revisionism and resorting to the doctrines of confucius and mencius. this was especially true of lin piao who came from a landlord-capitalist family and all along refused to remould his world outlook.

secondly, from the point of view of history, the doctrines of confucius and mencius were the ideology of the declining slave-owning class, a highly deceptive ideological system of the exploiting classes. essentially they stand for retrogression and against progress, for conservatism and against reform, for restoration of the old order and against revolution. they are doctrines of exploitation and oppression, doctrines of staging a counter-revolutionary come-back. they were utilized by the decadent landlord class and the big bourgeoisie as well as by the imperialists who tried to vanquish china, hence they were the dominant ideology in the feudal and semi-colonial semi-feudal society of the past two thousand years and more, the spiritual fetters all the reactionary rulers used to enslave the working people, and the ideological weapon of all reactionaries who conspire for a come-back and oppose communism. because all the reactionary rulers energetically advocated and forcibly pushed the doctrines of confucius and mencius, these doctrines became an age-old, traditional way of thinking that had penetrated every sphere of society in old china. all reactionaries who advocated retrogression invariably took up the tattered banner of worshipping confucius and used the doctrines of confucius and mencius in a hundred and one ways to deceive the masses with demagogy. therefore, it is not surprising that all the chieftains of revisionist lines in our party who opposed the revolution and advocated retrogression should be adherents of confucius. the revisionist chieftain lin piao was a party-tyrant and warlord who loathed reading books, newspapers and documents and who had no learning at all, but he tirelessly collected quotations from confucius and mencius and preached confucianism. this is because his reactionary thought conformed to that of confucius and mencius. that was determined by his counter-revolutionary intention to stage a capitalist restoration, by his vicious desire to use reactionary traditional ideas in an effort to subvert the dictatorship of the proletariat and restore capitalism.

with the deepening of the movement to criticize lin piao and rectify the style of work, it is inevitable that the doctrines of confucius and mencius and the idea of admiring confucianism and opposing the legalist school must be criticized. the current struggle to criticize lin piao and confucius is a life-and-death struggle

between the two classes and the two lines and an event of paramount importance for the entire party, the entire army and the people of the whole country. not to criticize confucius and the idea of following confucianism and opposing the legalist school is, in effect, not to criticize lin piao. a deep criticism of the doctrines of confucius and mencius and the idea of following confucianism and opposing the legalist school is of great significance in thoroughly exposing and criticizing the ultra-right essence of lin piao's revisionist line, strengthening education in ideological and political line, consolidating and developing the fruits of the great proletarian cultural revolution, and making the revolution in the superstructure well. under the leadership of chairman mao and the party central committee, we must develop the thorough-going revolutionary spirit of the proletariat and win new victories in the struggle to criticize lin piao and confucius exclamation

RUPTURE WITH TRADITIONAL CONCEPTS

College Graduates Breaks with Old Ideas

(NCNA-English Peking, Feb. 7, 1974)

today's "people's daily" frontpages a letter by a woman college graduate under the headline "dare to break with old ideas". written to the "hopei daily", the letter criticized the old habit of looking down upon peasants.

a graduate from the hopei teachers university, pai chi-hsien went to a production brigade of yentsun people's commune of hopei's tsanghsien county in 1968 to receive re-education by the poor and lower-middle peasants. she later taught at the commune's middle school and married an ordinary peasant. some people with old ideas ridiculed her, saying: "it is ridiculous for a peking-born college graduate to marry a peasant." her father was also not happy and said: "marrying a peasant and living in the countryside all your life, what future will you have?" a teacher called it a scandal.

pai chi-hsien did not yield. she said in her letter: "i know that those people and i have different standpoints and are thinking of different things. therefore we were able to reach no common understanding on this matter. they think life in the countryside is hard, while i

think a plain life is good. they regard it as ridiculous for me to marry a peasant, while i regard those people disgraceful who only think of personal comfort and look down upon peasants. some people think peasants are dirty. this shows their world outlook is faulty. chairman mao teaches us: 'the workers and peasants were the cleanest people and, even though their hands were soiled and their feet smeared with cow-dung, they were really cleaner than the bourgeois and petty-bourgeois intellectuals.' if we don't use night-soil for manure, how will we grow grain? if we don't have peasants growing cereals, how will we carry out chairman mao's call for 'storing grain everywhere'? it is glorious and fine to be a peasant. some people think there is no future in settling in the countryside. i think working and fighting in the vast countryside means a bright future."

the letter said: "my father started as a factory apprentice at the age of 12 and my mother was sold to a family as a servant girl. they could not even write their names. i am the first college graduate in my family. the party has nurtured me and the labouring people have supported me with what they produced. how can i look down on the labouring people and forget my forebears? should college graduates marry only workers and cadres? why should it be regarded as ridiculous to marry a peasant? i recalled how confucius regarded his student fan chih as mean when he asked about farming and how the exploiting classes all want their sons and daughters to be different from ordinary people. if students are taught such ideas, where will sons and daughters of labouring people be led to and what road will education follow?

"i think the rotten thousands-year-old ideas of looking down on peasants and farm labour should be criticized. this will be of great importance for narrowing the difference between workers and peasants, between town and countryside and between manual and mental work, for opposing and preventing revisionism and for building the new socialist countryside. this is class struggle in the field of ideology. if we don't attack those wrong ideas, they will attack us. we should take the initiative to fight the ideas of the bourgeoisie and other exploiting classes."

the editorial note of the "hopei daily" reads: "the letter is good material for criticizing lin piao and confucius and for education in the struggle between the two lines. confucius and mencius looked down upon labour and the labouring people; lin piao and other political swindlers opposed educated young people settling in the countryside and opposed intellectuals integrating themselves with the workers and peasants. from the two different attitudes towards pai chi-hsien's settling in the countryside and her marriage to a peasant, we can see that the pernicious influence of their reactionary ideas is far from eliminated and old views are very stubborn. to carry the revolution under the dictatorship of the proletariat through to the end,

all revolutionary comrades must take the basic line of the party as the key, take an active part in the class struggle in the superstructure and deepen the criticism of confucius and mencius and the ultra-right essence of lin piao's line. we hope to see more people come forward who dare to break with the old ideas of the landlord class and the bourgeoisie and with old conventions and dare to go against the current. this is of very far-reaching significance for opposing and preventing revisionism and for building a new socialist countryside."

COMMEMORATION OF "FEBRUARY 7" STRIKE

Peking, Chengchow, Wuhan Meetings in Commemoration of "February 7" Strike

(NCNA-English - Peking, Feb. 7, 1974)

railway workers and workers from other fields in peking, chengchow and wuhan held meetings in the past two days to commemorate the 51st anniversary of the "february 7" general strike by workers on the peking-hankow railway. they voiced their determination to carry on the revolutionary spirit of going against the current and under the leadership of the central committee of the communist party of china headed by chairman mao, carry the struggle to criticize lin piao and confucius through to the end.

workers on the peking-hankow railway called a general strike on february 7, 1923 as a protest to warlord wu pei-fu who obstructed the establishment of a federation of trade unions. wu pei-fu ordered a massacre and more than 30 workers were killed, over 200 wounded and more than 60 arrested.

taking part in the commemoration meeting in chengchow today were 1,500 representatives of workers, provincial and municipal leading members, veteran workers who took part in the strike and families of those who died in the strike. the speakers recalled the glorious history of the "february 7" general strike and condemned the crimes of lin piao in peddling the doctrines of confucius and mencius in attempting to restore capitalism. they pledged to carry through to the end the struggle to criticize lin piao and confucius and make greater contributions to grasping revolution, promoting production and other work and preparedness against war.

tang chi-shan, member of the c.p.c. central committee, secretary of the c.p.c. chengchow municipal committee and secretary of the c.p.c. committee of the chengchow railway administration bureau, said: "the general strike dealt a heavy blow at imperialism, feudalism and bureaucratic capitalism and showed the indomitable spirit of the working class. in commemorating the strike today, we must carry on the thorough-going revolutionary spirit of daring to rebel and go against the current and bring into full play the role of the working class as the main force in criticizing lin piao and confucius."

after giving an account of the "february 7" strike, li chuan-teh, a veteran worker who took part in the strike and representative of chengchow workers, said: "the general strike and the entire history of our party prove that all our victories are obtained through struggle and bloodshed by the workers and other labouring people under the leadership of chairman mao and the communist party. to struggle is to advance. not to struggle is to retrogress, to collapse, to go revisionist. renegade and traitor lin piao preached the doctrines of confucius and mencius for the purpose of restoring capitalism and grooming and fostering the overthrown landlords, rich peasants, counter-revolutionaries, bad elements and rightists. his plot should in no way be allowed to succeed."

at a meeting in wuhan today, wang chao-chu, member of the c.p.c. central committee and chairman of the hupeh provincial trade union council, called on the workers of the province to inherit and develop the revolutionary fighting spirit of the "february 7" general strike. he called on them to persevere in continuing the revolution under the dictatorship of the proletariat and be the main force in the criticism of lin piao and confucius, in enthusiastic response to the militant call of chairman mao and the party central committee.

two other speakers at the meeting in wuhan were chang shih-han and chi li-wen, veteran workers who took part in the "february 7" strike. they cited the history of the heroic struggle waged by the railway workers 51 years ago and denounced lin piao for his towering crimes of bringing out the doctrines of confucius and mencius in a vain attempt to change the party's basic line for the socialist period and restore capitalism.

they expressed their determination to firmly bear in mind the party's basic line, fight to the end in the struggle to oppose and prevent revisionism so that the class enemy could never achieve its aim in the restorationist plot.

a meeting and discussion were held by workers and cadres at the peking "february 7" rolling stock plant yesterday. veteran worker hang pao-hua said at the meeting: "wu pei-fu, a reactionary warlord, lauded confucian

canons, saying: 'the virtue of confucius sets a pattern for all posterity and shines forever.' but, under his reactionary rule, we workers were oppressed and exploited. we had the lowest status and enjoyed no rights politically. we workers had enough of their 'benevolence' and on february 7, 1923 started the general strike under the leadership of the chinese communist party. this shocked the reactionaries who preached the doctrines of confucius and mencius. wu pei-fu and company put down the strike and killed many innocent railway workers. the lesson gained by bloodshed was that we revolutionary people must arm ourselves and use revolutionary forces to fight the counter-revolutionary forces. lin piao and his like peddled the nonsense that 'when two sides fight each other, they become enemies; when two sides make peace with each other, they become friends.' they brought out the doctrines of confucius and mencius to poison our mind, attacked the dictatorship of the proletariat and attempted to restore capitalism. this they could never achieve."

RECYCLING OF WASTE MATERIAL

China Recovers Huge Quantities of Scrap Iron and Other Waste Material

(NCNA-English Peking, Feb. 7, 1974)

china last year recovered 11 million tons of scrap iron and steel as well as large quantities of other raw materials for the metallurgical, chemical, paper and other industries.

the total value of waste material recovered by commercial departments in the country last year was 14.7 per cent higher than in 1972.

the waste sulphuric acid retrieved in 17 provinces, municipalities and autonomous regions is sufficient for making 300,000 tons of chemical fertilizer.

the scrap copper recovered can be used to make 360,000 kilometres of high-voltage transmission lines the retrieved lubricants suffice for the needs of 400,000 trucks a year. the rags, waste paper and gunny shreds collected can be made into 420,000 tons of paper. forty per cent of china's cement is made of slag from iron and steel works.

the recovery and recycling of waste material has been carried out in accordance with chairman mao's teachings: "build our country through diligence and frugality"; "stress both production and economy". the great proletarian cultural revolution has helped the workers in industry, transport and commerce understand these teaching better. the value of waste material recovered by commercial departments in shanghai averaged 13.5 yuan per capita for the city last year.

china's fuel and chemical industries reclaimed 200 million yuan worth of waste material in the 18 months ending june 1973. the taching oilfield recovered 800 varieties of waste material last year. the kailuan coal mines retrieved 7.7 million yuan worth of scrap steel and other material.

apart from economic results, recovery and recycling of waste material brings home to every worker the importance of building the country through diligence and frugality. it also helps reduce pollution and improve environmental hygiene.

SPORTS

Mass Winter Sports in Kwangchow

(NCNA-English Kwangchow, Feb. 7, 1974)

people in the south china city of kwangchow are participating in winter sports enthusiastically.

workers and students take part in long-distance relay races. the races are run separately everyday in the city. the total mileage covered by different groups this winter is added up to equal the distance to peking, yenan, tsungyi, chingkangshan, shaoshan and other places of revolutionary importance.

two hundred fifty thousand participants in over 6,000 groups are engaged in such long-distance races.

in connection with the relay races to symbolic destinations, the units concerned explained to the runners the inner-party struggle between the two lines, the great achievements in china's socialist revolution and construction, and called on them to learn from the glorious tradition

of the revolutionary forerunners. all this raised the runners' consciousness of developing physical fitness for the revolution.

worker-peasant-soldier students of the kwangtung engineering institute pledged: "we should acquire wholesome ideology, and good style of study, and temper ourselves and develop a sturdy build."

over sixty per cent of the workers at the kwangchow fruit processing factory are in the long-distance running groups. members of the revolutionary committee of a rural commune in huahsien, a rural county of greater kwangchow take the lead in long-distance running, and production teams start the day's farmwork by running to the field in militia formations.

to popularize this activity, some units put up wall-newspapers to give background information, the advantages of such exercises and some points of attention for long distance runners.

large numbers of people are drawn into other sports. every morning, tens of thousands of people of all walks of life take part in a variety of physical exercises either along the pearl river or in parks and sports grounds, on the main street sidewalks or in quiet small lanes. in the evening, when most people are off duty, ball games go on in flood-lit grounds.

workers, functionaries, shop assistants, cadres and students also keep doing calisthenics and work-break exercises.

as kwangchow inhabitants are very fond of winter swimming, pools are open throughout the winter.

winter sports meets for a single event or a number of events are being held in the winter by organizations, schools, factories and neighbourhood committees in various districts and counties in kwangchow.

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* FOREIGN RELATIONS *
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CHINA AND GRENADA

Premier Chou En-lai Greets Grenada's Independence

(NCNA-English Peking, Feb. 8, 1974)

chou en-lai, premier of the state council of the people's republic of china, sent a message of congratulation to premier eric gairy of grenada today on the occasion of the proclamation of the independence of grenada. the message reads:

the honourable eric gairy, premier of grenada, st. george's

on the occasion of the proclamation of the independence of grenada, i extend warm congratulations to your excellency and the people of grenada on behalf of the government of the people's republic of china and the chinese people. i wish to take this opportunity to inform your excellency that the chinese government has decided to recognize grenada. may your country enjoy prosperity and her people well-being. may the friendship between the peoples of china and grenada develop continuously.

chou en-lai
premier of the state council of
the people's republic of china
peking, february 8, 1974

CHINA AND GUINEA

Guinean Government Trade Delegation Arrives in Peking

(NCNA-English Peking, Feb. 7, 1974)

a government trade delegation of the republic of guinea led by camara moussa sanguiana, minister of internal commerce, arrived here by air this afternoon for a friendly visit to china.

the delegation was welcomed at the airport by li chiang, chinese minister of foreign trade, and leading members of other departments concerned.

guinean ambassador to china aboubacar kamara was present.

Guinean Government Trade Delegation Feted in Peking

(NCNA-English Peking, Feb. 8, 1974)

chinese minister of foreign trade li chiang gave a banquet here this evening to warmly welcome the government trade delegation of the republic of guinea led by camara moussa sanguiana, minister of internal commerce.

guinean ambassador to china aboubacar kamara attended.

chang keng-ho, a departmental director of the ministry of foreign trade, and chao yuan, a deputy departmental director of the foreign ministry, were present.

the banquet proceeded in a warm atmosphere of friendship.

CHINA AND JAPAN

Vice Chairman of NPC Standing Committee Kuo Mo-jo Meets Japanese Friends

(NCNA-English Peking, Feb. 7, 1974)

kuo mo-jo, vice-chairman of the standing committee of the national people's congress and honorary president of the china-japan friendship association, here today met and had a friendly conversation with the friendship delegation from the city of nara, japan, with mayor of nara chuzaburo kagita as leader and tokikazu nakao and kaichi sugiyama as deputy leaders.

during the meeting, vice-chairman kuo mo-jo wrote an inscription to greet the promulgation of official bonds of friendship between the chinese city of sian and the japanese city of nara.

among those present on the occasion were wang yun-sheng, vice-president of the china-japan friendship association, hsieh pang-ting, vice-chairman of the sian municipal revolutionary committee, sun ping-hua, secretary-general of the china-japan friendship association, and wang hsiao-yun, deputy director of the asian affairs department of the foreign ministry.

the delegation arrived in peking on february 6 from sian via loyang.

Chinese Youth Delegation Meets with Japanese Youths in Osaka and Mie Prefectures

(NCNA-English Tokyo, Feb. 7, 1974)

over 2,700 young people and other japanese friends in osaka prefecture held a meeting in the osaka stadium on february 5 to warmly welcome the chinese youth delegation.

it was a grand get-together between japanese and chinese youths full of vitality.

over 50 banners of various organizations of japanese youths and other japan-china friendship organizations hung at the stadium. workers, peasants, women, students, professors, doctors and government employees attended the meeting. speaking at the meeting were the chairman of the osaka committee to welcome the chinese youth delegation, the leader of the chinese youth delegation, the governor of osaka prefecture and the mayor of osaka city. the meeting was followed by excellent art performances given by japanese youths of various circles. a famous japanese singer sang a chinese song in both japanese and chinese, "yenpien people love chairman mao", to the warm applause of those present. some members of the chinese delegation performed songs and dances, including japanese songs. before the meeting concluded, many representatives of japan-china friendship organizations presented amidst joyous singing the chinese youth delegation with red banners full of japanese names, bringing the meeting to its climax.

before its arrival in osaka, the chinese youth delegation visited mie prefecture and had a friendly get-together with more than 400 youths in toba city on january 30. among those present at the get-together were members of the "youth floating university" who visited china last september on the prefecture's "ship of friendship" and members of some youth organizations in mie.

Nara Municipal Friendship Delegation of Japan Leaves Peking for Home

(NCNA-English Peking, Feb. 8, 1974)

the friendship delegation from the city of nara, japan, led by mayor chuzaburo kagita left peking for home via kwangchow by air yesterday after visiting sian, loyang and peking.

during its stay in peking, the delegation was met and feted by liao cheng-chih, president of the china-japan friendship association.

the delegation was seen off at the peking airport by vice-president wang yun-sheng and secretary-general sun ping-hua of the china-japan friendship association, and leading members of other departments concerned.

CHINA AND KOREA

Korean Agricultural Delegation Arrives in Peking

(NCNA-English Peking, Feb. 8, 1974)

a four-member agricultural delegation from the democratic people's republic of korea led by kim pung jin, director of the general administrative bureau of state farms of the agricultural committee, arrived here by air this evening for a visit to china upon the invitation of the chinese agricultural and forestry ministry.

Film Reception in Peking to Mark Korean People's Army Anniversary

(NCNA-English Peking, Feb. 8, 1974)

senior colonel kang song chol, military attache of the embassy of the democratic people's republic of korea, gave a film reception at the embassy here this afternoon to celebrate the 26th anniversary of the founding of the korean people's army.

attending the reception were hsiao ching-kuang, vice-minister of national defence, li ta, deputy chief of general staff of the chinese people's liberation army, wei po-ting, deputy director of the p.l.a. general political department, pai hsiang-kuo, deputy director of the p.l.a. general logistics department, and leading members of p.l.a. arms and services, the p.l.a. peking units and garrison and other departments concerned, including kao chen-chia, tsou yen, chung hui, yao kuo-min, hsieh ming, chi chien-chai, tsui lun, tu wen-ta, li kang and lu wei-chao.

li jae pil, charge d'affaires ad interim of the d.p.r.k. embassy in peking, was present.

at the reception was shown a korean feature film which reflects the growth in struggle of the korean people's army under the leadership and care of comrade kim il sung.

MALAYSIA

Malaysian Workers Struggle for Higher Pay, Better Living Conditions

(NCNA-English Peking, Feb. 7, 1974)

malaysian workers in many parts of the country have been on strike or go-slow struggles for pay increases, better living conditions and against capitalist oppression, kuala lumpur newspapers report.

400 workers of the sanyang factory in taiping city held a strike for more pay on january 29, malaysian newspapers report.

workers of the sinlee printing mill in kuala lumpur held a strike against unfair dismissal of workers, and by february 1 had been out for 40 days.

100 bus workers in the state of johore started in early january a go-slow strike for a cost-of-life subsidy and better working conditions. more than 200 bus workers in johore bahru, capital of johore, last december also took protest action. their protest action took the form of carrying passengers at reduced fares until the capitalist authorities were forced into giving them a higher cost-of-living allowance.

singapore press reports state that some 1,300 employees of the malaysian tobacco company picketed on january 9 in company in demand for a higher subsidy and better service conditions. in spite of capitalist pressure, workers of the nanyang shoe making mill in johore bahru carried on their struggle for more than 190 days up to january 16 in protest against unfair dismissals at the mill.

CHINA AND THAILAND

Delegation of Olympic Committee of Thailand Arrives in Peking

(NCNA-English Peking, Feb. 7, 1974)

a 14-member
delegation of the olympic committee of thailand led by president of the committee dawee chullasapya, arrived here by air this evening for a friendly visit to china upon the invitation of the all-china sports federation.

the delegation was greeted at the airport by leading members of the host federation wang meng, chuang tse-tung and li ching-chuan.

Delegation of Olympic Committee of Thailand Feted in Peking

(NCNA-English Peking, Feb. 8, 1974)

wang meng, leading member of the all-china sports federation, gave a banquet here this evening to welcome dawee chullasapya, president of the olympic committee of thailand, and the delegation of the committee he is leading.

at the banquet, wang meng spoke of the traditional friendship between the people of china and thailand. he said: "sports exchanges between the two countries were strengthened in the past few years. this has promoted the understanding and friendship between the sports workers and people of the two countries." dawee said that thailand and china should establish friendly ties and develop them well in the future.

attending the banquet were chuang tse-tung and li ching-chuan, leading members of the all-china sports federation, and leading members of departments concerned lu wei-chao and chang hsien-cheng.

wang meng and others this afternoon met with dawee and members of the thai delegation.

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* NATIONAL *
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CRITICISM OF CONFUCIUS

Confucius--An Educator of the Reactionary Slave-Owning Class

by

Liu Wen-i (刘文义) of the Shensi Normal University

(Peking Kuang-ming Jih-pao, January 26, 1974)

For more than 2,000 years, reactionary classes have placed such laurels as "Prince Wen-hsüan, the most exalted sage of great accomplishment," "Greatest sage and ancient teacher" and "paragon of all ages" on the head of Confucius, and also "indoctrinated students with Confucian teachings and compelled people to venerate all the trappings of Confucianism as religious dogma." ("Oppose Stereotype Party Writing") Therefore, a thinker who stubbornly upheld the slavery system appeared instead to have become the representative of Chinese ancient culture and a "great educator."

Chairman Mao points out: "In class society everybody lives as a member of a particular class, and every kind of thinking, without exception, is stamped with the brand of a class." When thoroughgoingly carrying out the socialist revolution in the superstructure including the various spheres of culture, it is very necessary to use this basic theory of Marxism to analyze the educational thinking of Confucius, rip away his multiple-color mask and reveal him in his true light as an educator of the reactionary slave-owning class.

An Advocate for Using Education To Uphold the Slavery System

Confucius came from the slave-owning class on the decline. He was born in the latter part of the period of Spring and Autumn Annals, which happened to be a period of great upheavel that witnessed the disintegration of the slavery

system and the flourishing growth of the feudal system. He stubbornly upheld the disintegrating slavery system and his political platform for counter-revolutionary restoration was to "revive states that had been extinguished, restore families whose line of succession had been broken, and call to office those who had retired into obscurity." Education is a tool of class struggle, and specific educational ideas are always subordinated to a specific political line. A black line upholding the slavery system ran through the educational thinking of Confucius, and he was an advocate for using education to uphold the slavery system.

What kind of education did Confucius practice?

Confucius wanted to uphold the slavery system, and according to his wishful thinking, he naturally hoped to serve in the imperial court, wield power, and issue orders to strangle the newly emerging feudal forces and to suppress the insurrections of the broad masses of slaves. However, because his desire to turn back the wheel of history was not in keeping with the time, he did not have much luck as an official, and his official career was not successful. Thereupon he took up education as a profession, and used education as a battle-ground for propagating ideas of the slavery system and creating counter-revolutionary public opinions on the one hand and for carefully training a counter-revolutionary restoration force on the other to wait for a favorable opportunity to make a move.

If we take a look at the educational activities throughout his life, the question will become very clear.

When Confucius was young, he had held such minor positions as "officer in charge of government fields" and "keeper of the stores," and because his work dealt only with looking after cattle and keeping accounts, even though he might be issuing orders, he still was not in a position to restore so-called "propriety" or to rectify "names" and could do very little to uphold the disintegrating slavery system. Therefore, he gave up his office, took in a few students, and began his career in teaching. At that time, he only thought of using education as a ladder to success. However, after living in the State of Lu for several years he was still not offered any post by Duke Chao. Later, he went from the Lu State to the Ch'i State, and the ministers of the Ch'i State also opposed him in the same manner. Duke Ching of Ch'i had no alternative but to say: "I am old and cannot make use of you," and sent him away. Therefore, he returned once more to the Lu State, and waited until the death of Duke Chao and the ascension of Duke Ting. He waited for more than ten years and was still not given any office. Under this condition, Confucius who was approaching 50, "retired from public life to revise the Book of Odes, the Book of History, propriety and music," and had no alternative but to continue his educational activities. Szu-ma Ch'ien wrote: At that time "he had many students who came from afar, and they all benefited from his instructions." ("Historical Records - Family of Confucius") That seemed to be the heyday of his teaching career.

Perhaps due to the spreading of his fame in his heyday, he became a magistrate of Chungtu in the Lu State several years later, and in quick succession was promoted to the post of Minister of Public Works at the age of 54, and eventually promoted to the post of Minister of Crimes acting concurrently as the

Prime Minister. This was what he dreamt of for more than fifty years, and the moment he wielded power, he issued orders. Seven days after he came to office, he had Shao Cheng Mao, a member of the reform faction, killed. However, although the twilight was beautiful, his sun was already setting. As a result of his perverted action, he had to step down after only three months in office. However, he refused to give up his wicked desire to uphold the slavery system, took his disciples to tour various states, and spent fourteen desolate years drifting here and there. Not only did he fail to find anyone who would use him, but he was also slighted and humiliated everywhere he went and suffered endless privations. When he was 68, he had no alternative but to return once more to the State of Lu--"holding firmly to death, he is perfecting the excellence of his course" (Confucian Analects: "T'ai Po")--and devote himself wholeheartedly to the cause of education.

The educational policy of Confucius was for upholding the slavery system, and the object of his education was naturally the "superior men" of the slave-owning class. The broad masses of slaves whom he called "people" were excluded. Confucius explicitly stated: "The people may be made to follow a path of action, but they may not be made to understand it." (Ibid.) The reason is extremely clear. Since Confucius was the "sage" of the reactionary slave-owning class, how could he possibly develop the wisdom of the slaves? How could he base his hope of upholding the slavery system on the slaves? As for the broad masses of slaves at that time, they were only "tools that talk" without even personal freedom. They were heavily enslaved, and were not properly fed and clothed. Where could they find ten bundles of dried meat in order to study under Confucius? Although the school of Confucius was known to have 3,000 students, which one among them was a slave? True, there was his capable disciple Yen Hui "with a single bamboo dish of rice, a single gourd dish of drink, and living in his mean lane" who seemed to be quite pitiful. However, he was also not a slave but the descendant of a down-fallen slave-owning aristocratic family that had for 14 generations held official posts in the State of Lu. Hadn't Confucius himself also admitted: "I too was poor in my youth" and "had engaged in many lowly jobs"? When he was young, he was helped at funerals, worked as a trumpet blower, a harp player, an archer and a charioteer, and had done almost everything. But who could say that he was of slave origin because of this?

Therefore, Confucius did not take in students on a non-class basis, but he set a strict class differentiation. The reason that there were some "poor" students among the 3,000 followers and 72 able disciples of Confucius was because the slavery system was in the process of disintegrating, and many of the slave-owning aristocrats had lapsed into "government-employed laborers." (Tso Chuan: the 3rd year of Duke Chao) Confucius took them in and carefully trained them up. This showed precisely that Confucius was carrying out education for upholding and restoring the slavery system. In saying that "in teaching there should be no distinction of classes," Confucius originally meant giving compulsory training to slaves according to localities regardless of their clans. However, based on their own requirements and for the sake of hoodwinking the people, the landlords and bourgeois classes interpreted this as taking in students without distinction of classes, thus disguising Confucius as "educator for the whole people." Swindlers of the Liu Shao-ch'i type also parroted them, and consequently played this up and carried out "education for the whole people" in a

big way, wholly for the purpose of opposing Chairman Mao's proletarian educational line, restoring the educational system of the landlord and bourgeois classes and training successors for the bourgeoisie.

The doctrine Confucius transmitted by means of education is very good proof that he was using education as a tool for upholding the slavery system.

Propriety, music, poetry, history, changes and the Spring and Autumn Annals were the principal contents of the teaching of Confucius and were called the six arts.

First among the six arts was "propriety." Propriety meant the laws and institutions as well as the moral criteria of the Yin and Chou dynasties, and formed the superstructure of the slavery system. Confucius placed propriety in the primary position and called for "establishment of propriety" and "return to propriety" with the intention of teaching the students a set of things on how to uphold and restore the slavery system of the Ying and Chou dynasties. Virtue was one of the main contents of propriety and Confucius taught people to take the "doctrine of the Mean" as the "highest virtue."

What is the "doctrine of the Mean" (Chung yung)" According to Chu Hsi: "Chung means the middle or neither too much nor too little, and yung means commonplace." It means adopting an unbiased, compromising and conciliatory attitude. Lu Hsün analyzed this saying: "If a Chinese still possesses power and knows that other people cannot do anything against him, or that the 'majority' support him, he invariably becomes truculent and perverse as though he is a despot, and would never follow the doctrine of the Mean in the conduct of his affairs. When he starts mouthing the 'doctrine of the Mean,' he has already lost his power, and has no alternative but to practice the 'doctrine of the Mean." ("T'ung Hsün" 通訊) When Confucius stepped forward to clamor for "the doctrine of the Mean," it also showed that the domination of the slave-owners was over. Have you not heard him stressing the virtue of the doctrine of the Mean saying, "Rare has it long been among the people who could practice it?" He set his eyes on making the common people and the slaves follow the course of the Mean in order to prevent them from rising in insurrection. Is it still not evident whom this kind of "propriety" of Confucius actually served?

Music occupied the second place in the six arts and was closely coordinated with the six arts. "If there is music there will not be ill-feeling, and if there is propriety, there will be no strife." Both were for upholding the slavery system. Confucius understood the role of music "in influencing the people" and that "music can soothe the savage breast." The Book of Music said: "If the mob stops making trouble, the lords and nobles are able to respect orders, the army is not required to make war, punishments are no longer used, the populace are free from calamities, and the son of heaven has no cause for anger, then music would have achieved its purpose." This was to say that the purpose of teaching music was to prevent the slaves from rising in insurrection and the feudal princes from rebelling. Has this not bared the reactionary nature of musical education for upholding the slavery system?

Poetry stood for the Book of Odes. According to Szu-ma Ch'ien, there were over 3,000 ancient poems, and Confucius "chose those which could be applied

to propriety and righteousness" and reduced the number to 305. Confucius said: The themes of the 300 poems in the Book of Odes had "no depraved thoughts"! Chu Hsi explained that they "enabled the people to achieve an upright character." ("Notes on the Four Books")

History stood for the Book of History, which is a compilation of the ancient historical documents, principally the laws and institutions and decrees of the slavery system of the Yin and Chou dynasties and is a book containing the experiences of the rule of the slave-owning aristocrats.

Changes stood for the Book of Changes of the Chou Dynasty, which is a book dealing with divination. Szu-ma Ch'ien said: King Wen, restricted by cares, wrote the Book of Changes." ("Autobiography of the Grand Historian") It can be seen from this that it was nothing more than something reflecting how the slave-owning aristocrats used "heavenly mandate" to attain their reactionary rule.

The Spring and Autumn Annals is a book of history. At that time, the histories of various states were all called "spring and autumn annals," and history was for serving politics. In "Kuo-yü - Ch'u-yü" (国语·楚语), there is this passage: "Teach the people with the spring and autumn annals so that they could be urged to become good and to repress evil." The revision of the Spring and Autumn Annals was carried out by Confucius under the condition of "36 cases of regicide, 52 cases of states destroyed and countless feudal princes were unable to preserve their states despite their efforts." For the purpose of defending the slavery system in a tottering state, he recorded the deeds of the slave-owning class in a desire to intimidate the "rebellious ministers and traitors."

It can be seen that the Book of Odes, the Book of History, the Book of Changes and the Spring and Autumn Annals represented the ideologies of the slave-owning class. Confucius also admitted that there was only one role for the six arts--"ruling" ("the six arts are for the one purpose of ruling"). His rule referred to the rule of the slave-owning aristocrats over the broad masses of oppressed slaves and the newly emerging feudal forces.

Lenin pointed out: "The whole of the old school was thoroughly soaked with the class spirit." ("The Task of the Youth League") What Confucius trained were people of the slave-owning class, and what he propagated was the "way" of restoring the slave-owners. Is it not clear then that he was an educator for a given class?

The Founder of "Getting Learned in Order To Be An Official"

In the several thousand years long history of education in China, Confucius was the founder of "getting learned in order to be an official" and he himself was infatuated with the prospect of becoming an official.

All his life, Confucius rode in a carriage and led his disciples over a rough road all over the country to talk to feudal princes and communicate with high officials for the sake of becoming an official. He advertised himself and

boasted: If any of the princes would employ me, in the course of twelve months, I should have done something considerable. In three years, the government would be perfect.

When Fo Hsi started a rebellion and approached him for help, Confucius thought that his opportunity of becoming an official had come and was prepared to go. Tzu-lu asked him: "Master, formerly I have heard you mentioned that s superior man will not associate himself with a person who has been guilty of doing evil, so why are you now going to Fo Hsi?" He replied: "Am I a bitter gourd! How can I be hung out of the way of being eaten?" ("Yang Huo" in Confucian Analects) What he meant was: am I a shell of a bitter gourd which is only for display and not to be eaten? This confession thoroughly described his anxiety for becoming an official.

Although Confucius resorted to all ways and means to seek office, still luck was not with him. "He was turned down by the State of Ch'i, chased out of the State of Sung and the State of Wei, and was stranded between the State of Ch'en and the State of Ts'ai." The people of the State of Cheng even scolded him for being "a nuisance like a homeless cur." However, he constantly encouraged himself and his disciples saying, "The will of even a common man cannot be taken away from him." "When the year becomes cold, then we know how the pine and cypress are the last to lose their leaves." Even when he finally realized that he would not be used, he still gazed at the sky in bewilderment and sighed: "Is it really all over for me?" "Could it be possible that heaven alone understands me?" It could be seen that Confucius was actually obsessed with the thought of becoming an official, and what Mencius said, "If Confucius was three months without being employed by some sovereign, he looked anxious and unhappy," completely tallied with the facts.

Confucius was himself like that, and even the students he taught were like that. Tzu Kung once asked Confucius obliquely: If I have a piece of beautiful jade here, should I put it in a case and hide it away or should I find a merchant who understands its value and sell it? What he meant was: Are we studying for the sake of studying or are we studying in order to become an official? Confucius answered at once: Sell it! Sell it! But I have to wait for someone who is able to judge my worth! Is this not a clear revelation of the disgraceful behavior of Confucius in teaching his students to study in order to become an official?

That is why although the statement that "the student having completed his learning should apply himself to become an officer" came from Tzu Hsia, it very accurately summed up the educational thinking of Confucius.

Confucius' educational thinking that "the student having completed his learning should apply himself to become an officer" was completely in the service of upholding the slavery system.

He announced: "If any one employs me, may I not make an eastern Chou?" (Confucian Analects: "Yang Huo") He meant that the purpose of his becoming an official was to restore the rule of the slave-owners of King Wen and King Wu of Chou and to revive the system of slavery in the east!

When Tzu Lu became an official in the State of Lu, he made use of the contradictions between the families of Chi Sun, Shu Sun and Meng Sun to bring about the destruction of Hou, the capital of the Shu Sun family, and Fei, the capital of the Chi Sun family, thus greatly weakening the influence of the newly emerging landlords. Confucius was very pleased with this. But, when Jan Ch'iu became an official and helped the family of Chi to increase its wealth until it became "richer than the Duke of Chou," Confucius immediately proclaimed: "He is no disciple of mine" and mobilized his students to "beat the drum and assail him."

The educational thinking that "the student having completed his learning should apply himself to become an officer" of Confucius was determined by his exploiting-class world outlook which held the working people in contempt, despised productive labor and wanted to get food without having to work for it.

When Confucius "whose four limbs were unaccustomed to toil and who could not distinguish between the five kinds of grain" became the Minister of Crime in the State of Lu, he received "an emolument of 60,000 measures of grain." Without working, he led an affluent life, and "was very particular about fine food." His reactionary logic was: the student having completed his learning should apply himself to become an officer, and as an officer, he should obtain emolument. So when Fan Ch'ih asked to be taught husbandry, Confucius answered in disgust: "I am not a farmer!" And when the former asked to be taught gardening, the latter again replied, "I am not a gardener!" The moment Fan Ch'ih turned his back, he pointed behind him and called him "a small man."

For more than 2,000 years, the Chinese landlord and bourgeois classes inherited Confucius' teaching, "the student having completed his learning should apply himself to become an officer" as an heirloom for a very simple reason, and that was because they shared the common aspiration of all exploiting classes and preferred leisure to work and sought high offices and fat emoluments.

Under the socialist system of proletarian dictatorship, the working people are the masters of the state, and they have the condition for learning. But the revolutionaries do not learn in order to become officials, and are not interested in the parasitic existence of getting things without working for them. Instead, they want to turn themselves into "workers with both socialist consciousness and culture," take part in socialist revolution and construction and serve the people wholeheartedly. The thinking of "the student having completed his learning should apply himself to become an officer" and "getting learned in order to be an official" does not mix with the revolutionaries of the proletariat, like fire and water.

Educator of Idealist Transcendentalism

The reactionary education carried out by Confucius for upholding the slavery system also had a corresponding set of methods based on idealist transcendentalism.

Summing up, the educational method of Confucius embraced only two things.

One was "education for the gifted."

Proceeding from idealist transcendentalism, Confucius divided people into four categories: Those who are born with the possession of knowledge are the highest class of men. Those who learn, and so readily get possession of knowledge, are the next. Those who are dull and stupid, and yet compass the learning, are another class next to these. As for those who are dull and stupid and yet do not learn; they are the lowest of people.

Confucius was of the opinion that the "sages" belonged to the first category. They possessed knowledge without the need to study and ability without the need of deliberation, and the problem of teaching them did not exist. In the final category were the slaves "but they may not be made to understand it," so the problem of teaching them also did not exist. Hence, "there are only the wise of the highest class, and the stupid of the lowest class, who cannot be changed."

People belonging to the second and third categories must study and must be taught, and it was necessary to teach them "each according to his own ability."

Confucius declared, "To those whose talents are above mediocrity, the highest subjects may be announced. To those who are below mediocrity, the highest subjects may not be announced." ("Yung Yeh" in Confucian Analects) This meant that higher learning could only be imparted to those people who were above average in standard; and higher learning should not be imparted to those people who were below average in standard.

This principle of "feeding by different troughs" draws very distinctly the congenital lines of demarcation between the sages, the virtuous, the talented, the wise, the ordinary, the mediocre, the stupid and the inferior people.

Again, anyone who was unable to infer the other three from only one that had been told would not be taught further.

This was the course taken by Confucius: Tzu Kung could "know the future when told the past," and Confucius delightedly remarked that he could discuss the Book of Odes with him. Yen Hui was able "when told of one point to know all about a subject," and Confucius could not help from singing his praises and setting him up as an example to others. On the contrary, Tsai Yü seemed to show no interest in the rites and music of the Yin and Chou dynasties, and he also told Confucius to his face that the prescribed observance of three years of mourning was too long. So Confucius made use of the incident when he caught Tsai Yü napping in daytime to berate him for "lacking virtue" and called him a piece of "rotten wood" which could be carved and "a mud wall" which could not be whitewashed.

Regarding the representatives of the slave-owning aristocracy, he honored them as "the wise of the highest class" born with the possession of knowledge, and did everything he could to play them up. As for the oppressed masses of slaves, he called them "the stupid of the lowest class" who were dull

and stupid and yet did not learn, and carried out the policy of keeping them stupid. Regarding those who could infer the other three from only one that had been told, or hear one point and know all about a subject, he would train them up carefully. Otherwise, he would regard them as "rotten wood" and "mud." This set of methods adopted by Confucius and deeply stamped with the brand of the rule of the slavery system is simon-pure education for the gifted.

The second was "self-cultivation behind closed doors."

Confucius despised the working people and called them the "mean people," and he also held productive labor in contempt and looked upon it as "trifling." How did he "teach" his students to study? It could only be self-cultivation behind closed doors separated from productive labor and from the masses of the people.

Confucius' doctrine of self-cultivation could be summed up in two words. One is so-called "learning" and the other is "thinking."

"Learning" means reading books, and "learning doctrines" means learning the "words of the sages" from a pile of ancient documents, learning experience from the rule of the slave-owners of Yin and Chou. "Thinking" means "contemplation" or "introspection." Tsu Szu's "exercise of caution in conduct," Mencius' "intention of disciplining one's temperament, Wang Ying-ming's "achievement of innate knowledge," Liu Shao-ch'i's "self-cultivation," Lin Piao's "eruption of revolution in the depth of the soul" are all concrete embodiment of "thinking." "Learning without thought is labor lost; thought without learning is perilous." ("Wei Cheng" in Confucian Analects) After reading, one should think and after thinking one should read again. One should sit at the desk and commit it to memory, face the wall to examine it and meditate seriously, and that is all there is to it. According to the idea of Confucius, the result of doing so not only would enable one to learn the "ways of ancient kings," but also would enable one to intelligently think up new things, for this is the meaning of so-called "keep cherishing old knowledge, so as continually to be acquiring new."

Is this not proficiency in self-cultivation? That is correct, for Confucius also talked about "learning more," "seeing more" and "practicing." At a glance, it would appear to have a bit of the advocacy for approaching reality and a bit of the meaning that knowledge originates from "experience." Actually this is not so.

To Confucius, so-called learning more meant nothing but "learning doctrine" and "learning righteousness," and so-called "seeing more" meant nothing but "seeing the virtuous" and "seeing the good." They were still within the confines of the Book of Rites and had not in any degree escaped from the circle of self-cultivation. "Practicing" still basically meant the reading of books. What was called "learn with a constant perseverance and application" or "whether I may have not mastered and practiced the instructions of my teacher" all called for reading several more times what "the Master said" and what "the Book of Odes said" and there was not the slightest mention of "performance." As regards "performance," it was recorded in "Historical Record - Family of Confucius" that "as Confucius left Ts'ao for Sung, he practiced rites with his disciples under a

big tree." However, the "practice" here was evidently a rehearsal of the rites of the Chou Dynasty. True, Confucius had said, "When he has time and opportunity, after the performance of these things, he should employ them in polite studies." However, what actually was the "performance" he talked about? Confucius explained very clearly, "A youth, when at home, should be filial, and, abroad, respectful to his elders. He should be earnest and truthful. He should overflow with love to all, and cultivate the friendship of the good." ("Hsüeh Erh" in Confucian Analects) This has nothing in common with "practice" in dialectical materialism.

The world outlook and methodology are identical and the educational method is determined and served by the policy and content of education. As far as Confucius was concerned, idealest transcendentalism was his world outlook as well as his methodology; it was his theory of knowledge as well as his educational policy. In the several thousand years long history of education in China, Confucius was the founding father of education for the gifted. It would be abstract and metaphysical to discuss Confucius' methodology with his world outlook tossed away or to discuss his educational method in departure from his educational policy and educational content, and only erroneous conclusions could be drawn.

For more than 2,000 years the landlord and bourgeois classes have worshipped Confucius as the founder of cultural education and looked upon the reactionary educational thinking of Confucius as the sacred and inviolable "tradition" for hoodwinking the working people and upholding their reactionary rule. Liu Shao-ch'i, Lin Piao and company were the true disciples of the reactionary ruling classes in history. They integrated the reactionary educational thinking of Confucius with the bourgeois and revisionist educational thinking and carried out their feudal, bourgeois and revisionist educational line and policies for the sake of creating counter-revolutionary public opinion for toppling the proletarian dictatorship and restoring capitalism and training successors for the bourgeoisie. The great proletarian cultural revolution personally initiated and launched by Chairman Mao and the current movement to criticize Lin Piao and rectify the style of work have thoroughly criticized the feudal, bourgeois and revisionist education practiced by Liu Shao-ch'i, Lin Piao and company. Over the past several years, pleasing results have been scored in the proletarian revolution in education and the situation is very good. However, under the excellent situation, the struggle between the two classes and the two lines is still present. On the question of whether or not it is necessary to adhere to the orientation of placing education in the service of proletarian politics; on the question of whether or not the working class can lead the school; on the question of whether or not it is necessary to take the road of the "May 7 Directive" and the "July 21 Directive"; on the question of how to deal with the great proletarian cultural revolution; and on such vital questions as how to assess the 17 years on the educational front before the great cultural revolution and the world outlook of the majority of intellectuals, there are backlashes in some places from the conservative forces of the bourgeoisie. All these reflect that there are things in the bourgeois and revisionist educational thinking that have a direct historical connection with Confucius. Because of this, in the course of carrying out a thoroughgoing socialist revolution in the superstructure, the combination of

the criticism of Lin Piao with the criticism of Confucius on the educational front is of great and practical significance. The elimination of the pernicious influence of Confucius' reactionary educational thinking is a question bearing on the realization of a complete rupture with traditional concepts in the sphere of education and the implementation of Chairman Mao's proletarian educational line. We must take the basic line of the Party as the key link, criticize the revisionist educational line of Liu Shao-ch'i and Lin Piao, as well as the reactionary educational thinking of Confucius, and carry the proletarian revolution in education through to the end.

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CRITICISM OF LIN PIAO AND CONFUCIUS

Lay Bare the Fraud of "Pleading for the People"

by

Ch'in Heng-chi of a certain unit in the Shanghai Garrison District

(Peking Jen-min Jih-pao, January 27, 1974)

Confucius had said many glossy things in his life time, such as "benefiting the people," "enriching the people," "reviving states that had been extinguished, restoring families whose line of succession had been broken and calling to office those who had retired into obscurity" and put on the show of "being concerned over the fate of the nation" and "pleading for the people."

Confucius' preachings "for the people" had fooled many people over the past thousands of years. Today, going through these persuasive words to expose their class essence will offer us a useful lesson for understanding the actual class struggle.

Confucius lived in a period of great social changes marked by the decline of the system of slavery and the emergence of the feudal system. At that time, the feudal princes assumed titles and offended their superiors, the slaves rose in insurrection and chaos was brought about by endless wars. "Propriety broke down and music decayed." With the gradual loss of power and influence, the slave-owning aristocrats degenerated into "people who retired into obscurity." Confucius hated this deeply and was in anguish all day long. On the one hand, he instigated others by sweet talk and forged public opinion "for the people" to deceive the world and delude the people. On the other hand, he desperately strengthened the dictatorship of the slave-owning class under the pretext of "for the people." A person named Shao Cheng Mao had run counter to the "rites of Chou" through advocating reforms in the Lu state. Relying on his power and influence, Confucius had him killed. Confucius had an even more implacable hatred for the uprising of the slaves. The insurgent forces headed by Chih "ran wild in the whole country and harassed the feudal princes" and the mention of his name made slave-owning aristocrats shudder. Grinding his teeth in hatred, Confucius condemned Chih as "Bandit Chih" and an "evil in the country" that had to be eradicated, and frantically suppressed the uprising of the slaves. Confucius always uttered sweet words pleasing to the ears but his hands were dripping with the blood of the slaves. His clamor for "callig to office those who had retired into obscurity" was for helping the slave-owning aristocrats who had lost their power and influence to mount the stage once again and for restoring the dictatorship of the slave-owning class. But, history is ruthless. Confucius' moans of despair could neither save the slave-owning class from its doom nor hinder the forward movement of the wheel of history.

Confucius has been dead for over 2,000 years, but his reactionary preaching on "for the people" has all along been held as sacred by the reactionary classes and their representatives. Under the dictatorship of the proletariat,

the class enemies within and outside the Party, like all representative figures of the reactionary classes in the past, also hung out the Confucian banner of "for the people" to disguise themselves and deceive the people. When the bourgeois rightists frantically attacked the Party in 1957, they displayed the banner of "for the people." When P'eng Te-huai attacked the Party at the Lushan Conference in 1959, he also imitated Confucius and cried that this was done "for the people." The big poisonous weed "Hai Jui Dismissed from Office" concocted with the support of the bourgeois headquarters under Liu Shao-ch'i was also cast forth with the amulet of "for the people" stamped on it. The bourgeois careerist, conspirator, double-dealer, renegade and traitor Lin Piao also adopted a similar method. His counter-revolutionary armed coup d'etat entitled "Outline of the Project '571'" was crammed with the hackneyed tunes of "for the people," such as "the living standard has slid downhill" and "the peasants are inadequately fed and clothed," and frantically clamored for the "political emancipation of all" class enemies who had been suppressed. All his malicious words were aimed at smearing and attacking the dictatorship of the proletariat.

Everybody knows that our people have shaken off the feudal yoke and become masters of the country under the brilliant leadership of Chairman Mao and the Communist Party. For more than 20 years since the founding of the People's Republic, the socialist cause has become more prosperous every day, and there has been a gradual improvement in the livelihood of the people. The proletariat and revolutionary people cry out of joy and sincerity, "Socialism is good." Only those overthrown landlord and bourgeois classes would ventilate their endless grievances and think of restoring their lost "paradise" even in their dreams. Lin Piao's "for the people" was to air grievances for the reactionary classes already overthrown by the Chinese people themselves and to clamor for their "emancipation" and the restoration of the fascist dictatorship of the landlord-comprador-bourgeois class. Under the pretext of "for the people," Lin Piao resorted to intrigues and plots, brought together an anti-Party clique and conspired to hatch a counter-revolutionary armed coup d'etat, in order to "revive states that had been extinguished, restore families whose line of successions had been broken and call to office those who had retired into obscurity" as advocated by Confucius. Confucius sought to "revive" the "states" with the system of slavery, "restore" the "families" of the slave-owning aristocrats and "call to office" "those" slave-owning aristocrats who had been overthrown, while Lin Piao sought to "restore" the semi-colonial and semi-feudal "state," "restore" the "families" of the landlord and bourgeois classes and "call to office" "those" landlords, rich peasants, counter-revolutionaries, bad elements and rightists.

Confucius' "calling to office those who had retired into obscurity" belonged to the same trash as Lin Piao's "emancipation for all." In order to serve their narrow class interests and save themselves from destruction, all the reactionary classes are bound to put out the signboard of "for the people" to beautify themselves and deceive the people. We must understand their pattern of behavior, discern their plots and lay bare their fraud.

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Three Deputy Party Secretaries of Tachai Brigade Criticize Lin Piao and Confucius

(NCNA-English Peking, Feb. 8, 1974)

three deputy secretaries of the communist party branch of the tachai production brigade, pace-setter in chinese agriculture, have written articles in the "people's daily" criticizing lin piao and confucius.

they point out that lin piao peddled the doctrines of confucius and mencius in an attempt to turn back the wheel of history, but he met the same fate as his precursor, confucius, and was crushed by the wheel of history.

in criticizing "the doctrine of the mean" of confucius, liang pien-liang writes: lin piao pushed this reactionary fallacy in his attempt to deceive the working people and make us give up the struggle against the landlord class and the bourgeoisie and the struggle against the revisionist line so that he could restore capitalism in china and found a feudal fascist dynasty of the lin family.

liang pien-liang writes: "the doctrine of the mean" has always been used by the ruling class as an ideological tool to fool the working people. in class society the struggle between the working people and the exploiting class has always been a life-and-death one. there never was a "doctrine of the mean" applied.

the reactionary ruling class has never dealt with the working people in accordance with "the doctrine of the mean". lin piao launched a counter-revolutionary armed coup d'etat, attempting to murder our great leader chairman mao. how can this be described as "the doctrine of the mean" exclamation

in building socialism we must criticize "the doctrine of the mean", fight against class enemies, fight against capitalism and fight against revisionism. our tachai brigade has matured in the course of the struggle between the two classes and the two lines. we fight against landlords, rich peasants, counter-revolutionaries, bad elements and rightists, fight against the erroneous line inside the party, fight against the bourgeois world outlook, fight against nature. through repeated struggles, our brigade has become a thriving new socialist tachai.

liang pien-liang says: during the historical period of socialism the class enemies have not gone to sleep, and the struggle between the two lines must be waged many times. in our brigade there is a rich peasant who feigns to be honest but often plays tricks behind people s backs. facts show that acute class struggle still exists. we communists must uphold the

philosophy of struggle, repudiate "the doctrine of the mean" and fight till our last breath to safeguard chairman mao's marxist-leninist line.

in an article entitled "those who attempt to turn the wheel back come to no good end", chia tsun-so points out that both confucius and lin piao harped on the same old tune of "restraining oneself and restoring the rites". both tried to turn the wheel of history back and both served decadent and declining reactionary ruling classes.

after contrasting tachai's past and present and describing the phenomenal changes that have taken place there since liberation, chia tsun-so writes: had we not taken the socialist road and been guided by chairman mao's revolutionary line, there would not have been such a prosperous tachai today.

our practice in struggle tells us that the reactionary classes and their representatives are in mortal fear and driven by intense hatred to try to turn the wheel of history back whenever tremendous victories are won in the socialist revolution and construction.

he then goes on to show that such reactionaries exist at all times, citing the crimes of liu shao-chi and lin piao in trying to restore capitalism by opposing agricultural cooperation and the people's communes and championing "san tzu yi pao" (meaning the extension of plots for private use, the extension of free markets, the increase of small enterprises with sole responsibility for their own profits and losses, and the fixing of output quotas based on the individual households) and the "four freedoms" (meaning freedom of usury, hiring labour, land sale and private enterprise).

"the task of us communists is to serve as a good locomotive of socialism and run the express train of socialism," he declares.

sung li-ying, deputy secretary of the party branch and chairman of the brigade women's congress, devotes her article to criticizing the old, feudal etiquette advocated by confucius. in the old days, she says, this old etiquette, working like a knife that killed without drawing blood, was responsible for the death of innumerable women. discussing the important role played by women in building a new socialist tachai, she quotes this teaching of chairman mao's: "times have changed, and today men and women are equal. whatever men comrades can accomplish, women comrades can too."

Workers at China's Iron and Steel Center Criticize Lin Piao and Confucius

(NCNA-English Shenyang, Feb. 8, 1974)

workers at china's leading iron and steel centre of anshan are taking an active part in the struggle to criticize lin piao and confucius. they use marxism-leninism-mao tsetung thought as their weapon.

study classes are run in plants and mines, and meetings and discussions held and wall newspapers put up. the workers point out that lin piao's criminal purpose in exalting confucius was to restore capitalism.

workers at the tashihchiao magnesium mine met at the site, where 17,000 miners had been buried alive by the imperialist invaders, to condemn lin piao's criminal attempt to restore capitalism by advocating "restraining oneself and restoring the rites." they pointed out that during their occupation of anshan, the japanese imperialists had used the spectre of confucius to spread their lies of "happy land under benevolent rule" and "japan-china amity" while ruthlessly exploiting and suppressing the chinese people. they had grabbed large quantities of magnesium ore from the mine and killed over 17,000 miners.

veteran worker lu chi-chen said: "lin piao repeatedly wrote the inscription 'of all things, this is the most important: to restrain oneself and restore the rites' and put it up in his room as a maxim. this fully exposes his wolfish ambition to subvert the dictatorship of the proletariat and restore capitalism. lin piao sang the same tune as confucius did. he attempted to pull china back into the hateful old society and turn it into a colony of soviet revisionist social-imperialism. we must strengthen the dictatorship of the proletariat and never allow ourselves to be thrown back into the abyss of the old society."

several veteran workers at the general chemical works met beside a coke-oven battery to denounce lin piao and confucius. they used instances of the extreme suffering of the workers before liberation to expose the reactionary essence of "restraining oneself and restoring the rites" advertised by lin piao and confucius. they said that lin piao, confucius and mencius all aimed to restore the old order and retrograde.

one of the veteran workers said: "before liberation, so many of our class brothers were tortured to death right here before this coke-oven and many others were flogged and became disabled. we will not allow such things to happen again exclamation"

seventyone-year-old worker chao shu-sheng, a retired worker at the power plant, called a family meeting to

denounce lin piao and confucius. they drew parallels between the fallacies of confucius and mencius and those of lin piao. they concluded that lin piao and confucius, although more than 2,000 years apart, were the same in their reactionary essence.

chao shu-sheng said: "criticism of lin piao and confucius is a major issue on consolidating the dictatorship of the proletariat. though i have retired, i will take an active part in this struggle."

his wife chou feng-chin, who worked as a child labourer at a pharmaceutical factory in the old society, recalled how she had gone blind owing to poisoning and was thrown out of the factory by the capitalist. chao shu-sheng encouraged her to go to factories, schools and people's communes to relate her past suffering and criticize lin piao's counter-revolutionary crime in restoring capitalism.

leading cadres in many units of the anshan iron and steel company have gone to workshops, brigades and teams in the past few days to join workers in writing big-character posters and articles of criticism while studying marxism-leninism-mao tsetung thought together.

Veteran Workers Criticize Lin Piao and Confucius

(NCNA-English Tientsin, Feb. 9, 1974)

"we workers can make profound criticisms of lin piao as well as confucius exclamation" declare the workers of the tientsin no. 2 garment factory where the struggle to criticize lin piao and confucius is in full swing.

around 360 of the 400 workers at the factory experienced oppression and exploitation by landlords and capitalists, and most of them never went to school in the old society.

inspired by the spirit of the tenth national congress of the chinese communist party, the workers stepped up the criticism of lin piao and confucius last october. they condemned lin piao's crimes in spreading the doctrines of confucius and mencius and plotting to usurp party leadership and state power and restore capitalism.

criticism of confucius began in the factory with an article written by veteran worker chiang chen-ching,

which criticized the theory "everything is decided by heaven" preached by confucius. it analyses the close relation between lin piao and confucius and exposes lin piao as an out-and-out disciple of confucius. the article drew the attention of the communist party branch in the factory.

chiang chen-ching is now 50 years old. he fled his famine-stricken home village in east china's shantung province and became an apprentice at a tailor's shop in tientsin at the age of 14. three years later he completed his apprenticeship but he could hardly eke out a living. a capitalist said to him: "the fate of a man is decided by heaven. it's no use for you to challenge fate."

but after liberation, chiang chen-ching and his family began leading a happy life. he often pondered over this question: "why did my fate suddenly turn good with liberation?" his study of marxist writings made him recognize that man's destiny is not decided by heaven. the capitalist spread that reactionary fallacy to deceive the workers and make them his obedient slaves.

after the struggle to criticize lin piao and confucius started, chiang chen-ching saw through lin piao's plot in preaching the confucian fallacy "everything is decided by heaven" and his own fallacy of "innate genius". lin piao attempted to use these absurdities to scare the working people so that he might usurp party leadership and state power and restore capitalism.

once when chiang chen-ching returned home after work, he wrote an article to criticize lin piao and confucius. when he finished the sentence "we don't believe in fate or heaven, but believe in marxism-leninism-mao tsetung thought and rely on chairman mao's revolutionary line," he felt that there was still something in his heart to say. he asked his daughter for help. she read to him some newspaper articles, but he was not satisfied. she then read to him these words from "the internationale": "no saviours from on higher deliver, no trust have we in prince or peer; our own right hand the chains must shiver, chain of hatred, of greed and fear." chiang chen-ching exclaimed: "that's it exclamation" he ended his article with these words.

chiang chen-ching's article made the leading members of the party branch see that it was not the level of education but the level of class consciousness that really mattered in the criticism of lin piao and confucius. the party branch then held an all-factory meeting and explained the great significance of the criticism and the role of the working class as the main force in this struggle. it called on all members of the factory to take an active part.

to acquaint those workers who had less schooling with the reactionary views of confucius and lin piao, the party branch organized an exhibition showing the similarity between their words and deeds. this was followed by an upsurge in the criticism movement involving all cadres and workers. they wrote more than 100 articles of criticism based on their own experiences and current manifestations of class struggle in the factory. many veteran workers and women, too, have come to the fore as activists in mass criticism.

a woman worker, kuo hsiu-ying, has two children in day nursery and lives fairly far from the factory. despite the many household chores she has to attend to, she has kept studying articles criticizing confucius and writing her own with the help of her husband, after putting everything in order. when at times she felt tired and sleepy, she would draw inspiration from the fact that this criticism is a serious class struggle at the moment and a thoroughgoing revolution in the realm of ideology and that the working class must assert itself as the main force in this mass criticism. since the movement began, she has written eight articles and spoken at meetings big and small in a joint effort with her work-mates to root out lin piao's revisionist line.

to make a penetrating criticism of the reactionary ideas of lin piao and confucius, the workers have conducted conscientious study of marxism-leninism-mao tsetung thought.

many spare-time study groups have been formed. some workers are taking up theoretical subjects at special courses. others study with their families and still others read individually in their off hours. hsu yu-tsai, a veteran woman worker, has studied the "manifesto of the communist party", "critique of the gotha programme" and other marxist-leninist works by herself apart from attending group discussions. "a fighter can't wipe out the enemy without weapons; we can't criticize lin piao and confucius well without revolutionary theory," she said.

the workers combine their study with concrete struggle. they apply the theses in chairman mao's "on the people's democratic dictatorship" in criticizing lin piao's crimes in preaching the confucian concepts of "virtue", "benevolence and righteousness" and "loyalty and forbearance" and in attacking the dictatorship of the proletariat. they use chairman mao's teachings on class struggle and the theses in his "on contradiction" to criticize lin piao's crimes in hawking the "doctrine of the mean" and opposing the marxist philosophy of struggle. they study "on practice" while criticizing lin piao's crimes in spreading the "theory of innate genius" and scheming to usurp party leadership and state power. they have organized meetings at which they criticize the fallacies of lin piao and confucius topic by topic, thus deepening the movement of revolutionary mass criticism step by step.

veteran worker wang pi-lien was apprenticed to a tailor at the age of 14 after famine drove him from shantung province to tientsin. in the three years of apprenticeship, he did household chores every day. he was not permitted to learn any skill. thanks to the attention shown him by the party, wang pi-lien became a technical innovator after liberation. he used his own experience to criticize the confucian concept "everything is decided by heaven" and lin piao's reactionary concept of "innate genius". he seriously studied chairman mao's works "on practice", "on contradiction" and "where do correct ideas come from?" and read articles in newspapers and magazines. he concentrated on these questions: does man possess knowledge by birth or acquire it afterwards? who are the makers of history -- heroes or slaves? he found in these questions the demarcation line between the materialist conception and the idealist conception of history and came to understand that lin piao had taken over confucius' mantle of idealist conception of history in order to restore capitalism. wang pi-lien's speech at a meeting criticizing the reactionary essence of lin piao's fallacy of "innate genius" was successful because he combined political theory with practical struggle.

Chinese Peasants Criticize Lin Piao's Crimes in Advocating Confucianism

(NCNA-English Peking, Feb. 9, 1974)

today's "people's daily" devotes most of its frontpage to reports that commune peasants in kirin, chinghai and kwangtung provinces drew on their own experience to criticize lin piao's crimes in spreading the doctrines of confucius and mencius in an attempt to restore capitalism.

cadres and members of paoan production brigade of talin people's commune in tungliao county, kirin province, northeast china, cited a host of facts about their achievements in transforming waste sandy land, increasing grain production and raising their living standards to criticize the confucian idealist conception of history peddled by lin piao. through this criticism, they have got a deeper understanding of the materialist conception of history that it is slaves who are the makers of history, and thus have greater faith in their own strength.

the paoan production brigade is a village populated by mongolian and han nationalities. it is an advanced unit

in learning from tachai production brigade, national pacesetter in agriculture. in line with the spirit of the tenth national congress of the chinese communist party, the brigade party branch has led the poor and lower-middle peasants in criticizing lin piao and confucius. the peasants bitterly denounced lin piao and his sworn followers for palming themselves off as the "noblest of men" with "innate genius" and vilifying the working people as "small men" who know nothing but "oil, salt, sauce, vinegar and firewood". the party branch secretary, hai yu-shen of mongolian nationality, said at a meeting: "lin piao's aim in peddling confucius' concept that 'everything is decided by heaven' was to turn us working people into their obedient slaves for ever."

hai yu-chen said, "under the rule of reactionary princes and aristocrats before liberation, there was only a single old willow tree over the 660 hectares of wasteland. now the brigade has 180 hectares of trees and a 25-kilometre-long shelterbelt. this plus the many newly sunk pump wells has enabled our grain yield to exceed 3 tons per hectare as against 0.75 tons before liberation. all this has been created by us former slaves under the leadership of chairman mao and the communist party. lin piao alleged that heroes were the makers of history. this is sheer nonsense exclamation"

the cadres and commune members of the sanyuanli production brigade on the outskirts of kwangchow, south china, launched a struggle to criticize lin piao and confucius last december. they have run study classes and held meetings particularly to criticize the fallacies of "virtue", "benevolence and righteousness", "loyalty and forbearance" advocated by lin piao and confucius. they pointed out that lin piao attempted to use these fallacies to disarm the revolutionary people ideologically, overthrow the dictatorship of the proletariat and restore capitalism.

poor peasant li chin-chiu said, "in the old society we toiled for landlords and capitalists year in year out, yet we went hungry and cold all the same. so many of us poor and lower-middle peasants died at year's end because landlords and rich peasants pressed us for rents or debts. when were the landlords and capitalists ever 'benevolent and righteous' toward the working people? when did they ever give up counter-revolutionary violence? in advertising these reactionary sayings of confucius, lin piao was man-eating in essence but pretended to be 'benevolent'. that's just like a tiger putting prayer beads around its neck."

many members and cadres of this production brigade pointed out in their speeches: "in our struggle against british imperialist aggression during the ching dynasty through the political movements after liberation, we people of sanyuanli have won victory

after victory because we have been daring to fight class enemies at home and abroad. lin piao exposed himself as a faithful agent of class enemies inside and outside china by advocating the doctrines of confucius and mencius, attacking the dictatorship of the proletariat and airing grievances on behalf of the handful of class enemies."

after criticizing confucius' "restraining oneself and restoring the rites" and lin piao's crime in attempting to restore capitalism, the cadres and commune members of the chenchiachuang production brigade in tatung county of northwest china's chinghai province pledged themselves to defend socialism and strengthen the dictatorship of the proletariat.

7TH ASIAN GAMES

Decisions of All-China Sports Federation on Participation in Seventh Asian Games

(NCNA-English Peking, Feb. 9, 1974)

the all-china sports federation held a meeting in peking on february 7 on preparations for participation in the seventh asian games. decisions made at the meeting follow:

one. the meeting was grateful to the justice-upholding friends from asian sports circles for the great efforts they made in the confirmation of our legitimate rights in the asian games federation, and the expulsion of the socalled national sports organization of the chiang kai-shek clique. the meeting highly estimated the outstanding efforts of the government and sports organizations of iran to make the seventh asian games a success. the sports organizations, organizers and sportsmen of china are determined to join sportsmen of other asian countries and devote positive efforts to the success of the seventh asian games.

two. the meeting decided to hold nation-wide selective trials in peking and other places in may 1974 to select a chinese sports delegation to the seventh asian games. the meeting called on chinese sports organizers and sportsmen to make efforts and contribute their share to the development of friendship and unity of the people and sportsmen of china and other asian countries.

three. the meeting decided to notify sports organizers and sportsmen of taiwan province and taiwan-born sports

organizers and sportsmen residing overseas and invite them to take part in the nation-wide selective trials.

four. the meeting pointed out that the decision on the confirmation of the legitimate rights of the all-china sports federation adopted by the council meeting of the asian games federation on november 16, 1973 fully reflected the common aspirations of the people of various asian countries to enhance exchanges with the chinese people. this is an irresistible trend of history. the meeting noted with satisfaction that a number of international sports organizations had recognized this trend of history and adopted the attitude of respecting the decision of the council of the asian games federation and co-operating with the asian games federation. the meeting emphasized that the people of asia are the masters of asian affairs and any outside interference is intolerable to the people of asia. the people and sports circles of asia will certainly strengthen their unity and strive to the end for the success of the seventh asian games.

Secretary-General of All-China Sports Federation Sends Notice to Sports Organizers and Sportsmen of Taiwan Province and Taiwan-Born Sports Organizers and Sportsmen Residing Overseas

(NCNA-English Peking, Feb. 9, 1974)

sung chung, secretary-general of the all-china sports federation, sent a notice on february 7 to the sports organizers and sportsmen of taiwan province and taiwan-born sports organizers and sportsmen residing overseas, welcoming them to come to peking to take part in the nationwide selective trials for the seventh asian games. full text of the notice follows:

sports federation of taiwan province,

the seventh asian games will be held in teheran, iran, from september 1 to 16, 1974. our country will send a delegation to the games. the all-china sports federation (acsf) has decided to hold nationwide selective trials in peking and some other places in may this year in all the seventh asian games events except boxing.

we welcome sports organizers and sportsmen of taiwan province and taiwan-born sports organizers and sportsmen residing overseas to join us in the happy gathering of friends from various asian countries for promoting

friendship and exchanging experience. on behalf of the all-china sports federation, i hereby notify sportsmen in various events and personnel concerned in taiwan province and taiwan-born sportsmen and personnel concerned now residing overseas to come to peking before april 25, 1974 to take part in the nationwide trials. please report to no. 9, tiyukuan road, peking.

sportsmen qualified for the national team and personnel concerned will be sent back to their residing places by the all-china sports federation after the seventh asian games. those who are not qualified will be sent back to their residing places by the acsf after the national trials.

let us make concerted efforts to promote friendship and unity among the people and sportsmen of asia.

with regards,

sung chung
secretary-general of the
all-china sports federation

february 7, 1974

MEMORIAL SERVICE FOR CHEN PO-CHUN

Peking Holds Memorial Meeting for Comrade Chen Po-chun

(NCNA-English Peking, Feb. 9, 1974)

comrade chen po-chun, deputy to the third national people's congress, member of the national defence council, president of the former higher military academy of the chinese people's liberation army and deputy secretary of the academy's committee of the communist party of china, died of illness in peking on february 6 at the age of 64.

a memorial meeting was held this afternoon at the auditorium of the papaoshan cemetery for revolutionaries. a portrait of the late comrade chen po-chun was hung in the auditorium and below it was the urn containing his ashes, draped with the flag of the chinese people's liberation army.

there were wreaths from wang hung-wen, yeh chien-ying, chu teh, chang chun-chiao, teng hsiao-ping, liu po-cheng, hsu hsiang-chien and nieh jung-chen, and from the n.p.c.

standing committee, the military commission of the c.p.c. central committee, the ministry of national defence, the p.l.a. general departments, the science and technology commission for national defence, the academy of military sciences, the military and political academy, the p.l.a. arms and services, the p.l.a. peking units and the peking garrison.

teng hsiao-ping, su chen-hua, nieh jung-chen and other comrades attended the memorial meeting. they expressed warm sympathy with comrade chen po-chun's widow comrade chen lin and his children.

hsiang chung-hua, deputy chief of general staff of the chinese p.l.a., presided over the memorial meeting and chang tsai-chien delivered a memorial speech.

in his speech, comrade chang tsai-chien said:

"comrade chen po-chun joined the chinese communist party in 1927, and the chinese workers' and peasants' red army in the same year.

"in the protracted revolutionary war and the socialist revolution and construction under the leadership of chairman mao and the party central committee over the past decades, comrade chen po-chun studied marxism-leninism-mao tsetung thought conscientiously, carried out chairman mao's proletarian revolutionary line, remained loyal to the party and the people, heroic in fighting and hard working; he was firm in his political stand, honest in his style of work, cherished the educational work of the party, served the people diligently and devoted his whole life to the revolutionary cause.

"in the death of comrade chen po-chun, we lost an old comrade-in-arms and an old comrade. it was a loss to our party and our army. mourning over the death of comrade chen po-chun, we should learn from his revolutionary spirit, and turn our grief into strength. under the leadership of the party central committee headed by chairman mao and the guidance of chairman mao's revolutionary line, we should remain modest and prudent, guard against arrogance and rashness, and strive to fulfil the fighting tasks of the party's tenth national congress and win new and still greater victories."

also present at the memorial meeting were leading comrades of the chinese p.l.a. general departments, the science and technology commission for national defence of the p.l.a., military academies and institutes, various services and arms of the p.l.a., the p.l.a. peking units and the peking garrison, departments under the c.p.c. central committee and government departments, as well as friends of the late comrade chen po-chun.

also attending the meeting were several hundred p.l.a. commanders and fighters.

after the memorial meeting, the urn containing comrade chen po-chun's ashes was placed at the papaoshan cemetery for revolutionaries.

AMATEUR THEATRICAL GROUPS

Amateur Theatrical Groups in Southwest China Hilly Region

(NCNA-English Kweiyang, Feb. 9, 1974)

the "bamboo basket theatrical group" of the lunghsing commune tours villages along the chihshui river in mountainous kweichow province which the workers' and peasants' red army passed through in 1935 during the epic long march.

carrying their costumes and props in the baskets that give the troupe its name, the amateur artists wrote and staged a hundred items last year that praise the efforts of the commune members to open irrigation canals in the water-deficient hilly area and carry earth to the rocky mountains to terrace the slopes.

many communes in the lunghsing district of hsiehshui county have set up amateur theatrical groups since the beginning of the great proletarian cultural revolution. the 200 amateurs include educated young people, commune members, grass-root cadres, village teachers and shop assistants.

they use theatrical art to serve proletarian politics and the masses and present varied short items with economical costumes and props in their spare time.

in 1962 some of the old theatrical troupes and actors continued presenting traditional programme eulogizing feudalism and landlords and propagating superstition, under the influence of liu shao-chi's revisionist line.

the lunghsing commune party committee, inspired by chairman mao's teaching "never forget class struggle", decided to fight against the spreading of revisionist, feudal and bourgeois ideas. the deputy party committee secretary urged educated young people, village teachers and some former poor and lower-middle peasants to form

the first rural amateur theatrical group so as to win the cultural front for socialist ideology.

the group soon staged a local opera based on the miserable life of the local peasants under the dark rule of the kuomintang reactionaries. it re-created the days when poor peasants clad in rags and surviving on wild vegetables had to flee their creditors or were forced to sell their children to pay debts at year's end in the old society.

this show drew large crowds of former poor and lower-middle peasants. they warmly praised the opera, saying it was a true picture of their past bitterness and raised their determination to build socialism. they wanted more art like this.

the theatrical group has since become the backbone theatre force propagating socialist ideas and the party's basic line. old peasants often tell the revolutionary stories of the red army and the history of class struggle in the area. this encouraged them to keep the tradition of the red army and bear in mind class hatred. "perform revolutionary shows and be revolutionaries" is their motto.

the leadership fully supports such activities. various study classes in art questions and theatrical festivals are run by the cultural centre in hsiehshui county and many booklets and pamphlets on art distributed. many amateurs have been trained who can write, compose, act and direct, sing and play musical instruments.

amateur actor chen kuo-tsai has purchased and delivered goods at the doorsteps of the people in the hilly area for 17 years. he is eager to praise the heroism of the people in building socialism in lunghsing. everywhere he goes he puts aside his bamboo basket of goods, works with the peasants and sings ballads he writes during work-breaks.

seventy-year old yang hai-cheng, a model warehouse keeper of a production team, specialised in ballads and rhymed dialogue. some of his items were performed at the provincial theatrical festival and were warmly received.

COMMUNE HOSPITALS

Commune Hospital in Inner Mongolia

(NCNA-English Huhehot, Feb. 8, 1974)

a people's commune hospital in the inner mongolian autonomous region has achieved good results in treating common endemic diseases with mongolian medicine. herdsmen refer to its staff as their good doctors.

the hospital belongs to the kulien people's commune in the chahar right wing middle banner on the ulan chap grassland. most of its doctors practise traditional mongolian medicine.

mongolian medicine is an important part of china's rich medical heritage. with a history of more than 700 years, it is a summing-up of the mongolian people's experience in combating diseases and has some 800 drugs in common use. but it almost sank into oblivion before liberation because the reactionary ruling class repressed the cultures of minority nationalities.

the communist party and government after liberation have done much to revive mongolian medicine. following chairman mao's teaching: "chinese medicine and pharmacology are a great treasure-house, and efforts should be made to explore them and raise them to a higher level," the staff of the hospital of the kulien people's commune have studied mongolian medicine and pharmacology hard and improved them in the course of practice. they use traditional mongolian medicinal bath, acupuncture, cupping and mongolian drugs to treat rheumarthritis, tuberculosis of the sternum and lumbar, dermatitis, bone tuberculosis and high blood pressure. results are quite good.

the hospital also encourages its staff to draw on strong points of western and han medicine. they apply western methods in diagnosis, use the new acupuncture developed by han doctors in recent years and prescribe both mongolian and western medicines. by learning from the experience in other places, they succeeded in manufacturing ampoules of mongolian herbal medicines to make them more effective and more convenient to use. a patient who had suffered from rheumarthritis for years was carried to the hospital one day. he felt crucifying pains at the joints and his four limbs were numb. mongolian therapy coupled with intramuscular injections and needling quickly restored him to health. he soon returned to work.

EDUCATION IN MONORITY AREAS

Flourishing Education in China's Minority Areas

(NCNA-English Peking, Feb. 8, 1974)

the great proletarian cultural revolution has brought a rapid increase in the number of primary and middle schools and school-age children enrolled in china's minority areas.

the tibetan herdsmen of mato county near the source of the yellow river, with only two people to every ten square kilometres, are scattered in six people's communes and a grazing ground. production teams and brigades are far apart. now every production brigade has a primary school for over 80 per cent of the school-age children. compared with 1965, the year before the cultural revolution began, the number of schools is ten times as great and the students 5.9 times.

paisha county of the hainan li and miao autonomous chou in south china did not have a single school before liberation, and none of the tens of thousands of poor peasants of the li and miao nationalities had an education. the county now has more than 170 primary and middle schools, most of them being set up during the cultural revolution. nearly every commune has a middle school and every production brigade a primary school. the primary schools have enrolled 86 per cent of the school-age children.

large numbers of schools sprang up in china's minority areas after liberation, but many were closed on the pretext that they were "irregular" and "the quality of school work was not up to standard", as a result of interference by liu shao-chi's revisionist line in education.

during the cultural revolution, the poor and lower-middle peasants have taken charge of running schools, and under the leadership of the party, they roundly criticized liu shao-chi's revisionist line. they follow the policy of "walking on two legs", that is, apart from schools run by the state, the collective also runs schools.

in the sparsely-populated areas, different forms of schools are used to ensure that children of the poor and lower-middle peasants and herdsmen have schools fairly near by. the population of the wukeshalu people's commune on the pamirs in northwest china's sinkiang averages one person for every ten square kilometres. apart from tent primary schools, four mobile primary schools were set up there during the cultural revolution, taking in ninetysix per cent of the school-age children. "part-farming part-study classes" and "learn-to-write" or "noon-time" classes have been formed in many minority

areas where the teachers go from team to team to give courses.

coastal fishing communes and brigades in the hainan li and miao autonomous chou set up boat primary schools for fishermen's children accompanying their parents to sea.

in some areas, there is no restriction on the age in enrolling students, and the students may bring to class younger brothers and sisters whom they mind.

schools also run factories and farms so that students learn industrial and agricultural production. the students go to communes and brigades to take part in physical labour and learn from the poor and lower-middle peasants their fine qualities. this ended the situation of students being isolated from proletarian politics, from the workers and peasants and practice. the primary and middle schools of tehyang county in the ningsia hui autonomous region have built 112 small farms and tended over 33 hectares of experimental plots. the teachers and students of one primary school have bred 29 good varieties of wheat and vegetables for the 15 production teams around over the past three years.

the various minority nationalities now have their own college students. there are colleges and institutes for minority nationalities in inner mongolia, sinkiang, tibet and the kwangsi chuang autonomous region. the central institute for nationalities in peking specializes in training minority cadres. in the past three years, the hainan li and miao autonomous chou sent several hundred outstanding minority young people to study in colleges and institutes in peking and kwangchow.

before liberation, tibet had only two schools, which trained monks and officials. the labouring people had no chance of going to school. now tibet has an institute for nationalities, ten middle schools and over two thousand primary schools.

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* FOREIGN RELATIONS *
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CHINA AND CUBA

Cuban Government Trade Delegation Arrives in Peking

(NCNA-English Peking, Feb. 8, 1974)

a cuban government trade delegation led by german amado blanco, vice-minister of foreign trade, arrived here by air yesterday.

the cuban delegation was greeted at the airport by chinese vice-minister of foreign trade chai shu-fan and cuban ambassador to china jesus barreiro.

CHINA AND ITALY

Chinese PLA Fighters Criticize Antonioni's Anti-China Film

(NCNA-English Peking, Feb. 9, 1974)

the "people's daily" recently carried an article by a company of people's liberation army men guarding tienanmen square, which condemns the anti-china film "china" made by the italian director m. antonioni. a summary of the article entitled "no distortion of tienanmen is permitted" follows:

we are fighters who guard tienanmen day and night. after seeing the anti-china film "china" made by antonioni, we are indignant at this imperialist element's vicious attack on our socialist country and his wanton distortion and vilification of tienanmen square.

tienanmen square is the place the chinese people of all nationalities boundlessly respect. it is here that chairman mao raised the first five-star red flag and declared the founding of the people's republic of china. here chairman mao reviewed the parades by revolutionary people on many occasions and issued the great call to support the world revolution. here chairman mao received red guards on eight occasions, and this pushed forward the sweeping great proletarian cultural revolution.... antonioni obviously knew what place tienanmen has in the hearts of the chinese

people, but he had the audacity to defame tienanmen in an unbridled way. it is apparent that this intentionally slanders our great motherland. the chinese people absolutely cannot tolerate this exclamation

tienanmen square is grand, magnificent. when one looks up at tienanmen gate, one sees a portrait of chairman mao with kind and warm expression and the state emblem of the chinese people's republic shining with radiance. but in antonioni's film neither the panorama of the square nor the magnificence of the tienanmen gate is seen. it is obviously a bright sunny day in may, but the square in the film is shown in dim and dreary colours. it is a solemn square, but it is presented in a disorderly fashion and turned into a market place of noisy confusion. is this a result of antonioni's neglect or peculiar interest? of course not. this is a despicable technique of vicious intention proceeding completely from this anti-china imperialist element's extreme hatred for the chinese revolution and strong hostility toward the chinese people.

most of the scenes at tienanmen square in the film show people waiting for their picture to be taken. as we know, every day large numbers of workers, peasants and people's liberation army men come from the four corners of the country to pay their respects to tienanmen and express their love for chairman mao and their determination to dedicate themselves to revolution. how deep their revolutionary feelings are when they wait at tienanmen to have their picture taken. but with bad intentions, antonioni, instead of reflecting this reality, took shots only of people's clothing, movement and expressions, here someone's ruffled hair, there, people peering, their eyes dazzled by the sun, and for another time their sleeves or trousers.... he racked his brains to catch such close-up shots. his attempt to distort the people's image and uglify their spiritual outlook is indeed venomous to the last degree exclamation

antonioni, this out-and-out anti-china imperialist agent, says in the narration that "for the chinese, this great silent space is the centre of the world" and that "china is the country at the centre". this is vicious slander and provocation. the chinese people have all along adhered to chairman mao's teachings that we chinese people should "get rid of great-power chauvinism resolutely, thoroughly, wholly and completely" and "never seek hegemony". we have consistently advocated that all nations in the world, big or small, should be equal and resolutely opposed the superpowers' power politics and hegemonism. we never regard china as "the centre of the world" or "the country at the centre". in imposing this allegation on the chinese people, antonioni's criminal purpose is to create doubts and distrust among the people of various countries concerning the chinese people and undermine their solidarity and friendship with the chinese people. but this despicable trick is futile.

all the lies and slanders of antonioni cannot dim the brilliance of our great motherland. on the contrary, they show plainly the ugly face of this anti-china buffoon. the chinese people will triumphantly march forward along the course charted by the great leader chairman mao with firm steps amidst the vile ravings of the reactionaries.

CHINA AND KUWAIT

Kuwait Football Association Urges to Restore Legitimate Seat of People's Republic of China in FIFA

(NCNA-English Kuwait, Feb. 7, 1974)

the kuwait football association in a proposal to the international federation of football associations (f.i.f.a.) recently urged it to restore the legitimate seat of the football association of the people's republic of china in the f.i.f.a. and withdraw the recognition of the illegal membership of the chiang kai-shek clique, according to the kuwait paper "al watan" today.

the kuwait football association also demands that this proposal is to be included in agenda of the f.i.f.a. congress scheduled to be held in munich in june 1974.

the proposal points out that the kuwait football association and the great majority of national associations were surprised at the federation's failure to invite the association of the people's republic of china to occupy its legal seat and recover its genuine right and that membership of the football association of chiang kai-shek clique has not yet been revoked.

it states that the people's republic of china had been deprived of its legitimate right in the u.n. security council, the u.n. general assembly and various specialized agencies of the u.n. for approximately a quarter of a century under the influence and pressure of the great powers. but, such powers were eventually forced to relinquish their support to the representatives of the chiang kai-shek clique and expel them from the security council and the united nations and call upon the people's republic of china to take up its seat in the u.n.

it says that the restoration of the legal right of the people's republic of china in the f.i.f.a. and rectification of the wrong doing "is in our view a natural, necessary and urgent question."

CHINA AND ROMANIA

Sino-Romanian Health Cooperation Agreement Signed in Bucharest

(NCNA-English Bucharest, Feb. 9, 1974)

an agreement on health cooperation was signed here yesterday between the government of the chinese people's republic and the government of the romanian socialist republic.

the agreement was signed by chien hsin-chung, chinese vice-minister of public health, and mihai aldea, romanian vice-minister of health, on behalf of their respective governments.

the agreement provides that the two countries exchange information on the work of their health organizations, books, journals and other propaganda materials, share experience in scientific research and the manufacture of medical appliances and exchange medical workers to conduct scientific research and study.

the signing ceremony was attended by teodor burghele, romanian minister, and alexandru calomfirescu, first vice-minister, of health, and representatives of the ministry of foreign affairs.

all members of the chinese medical delegation and li ting-chuan, chinese ambassador to romania, were also present.

the chinese medical delegation led by chien hsin-chung arrived here on january 25.

CHINA AND SOVIET UNION

Hung-ch'i Article on Soviet Revisionists' Worship of Confucius and Opposition to Legalist School

(NCNA-English Peking, Feb. 9, 1974)

the "red flag" carries a signed article in its second issue this year entitled "expose the 'humanitarianism' hoax -- a commentary on the farce of confucius worship and opposition to the legalist school by the soviet revisionist renegade clique". excerpts of the article read:

in recent years, a farce of worshipping confucius and opposing the legalist school directed by the brezhnev renegade clique has been staged in moscow. the soviet revisionists state that "confucius and mencius declared

that the interests of the people were the ultimate and loftiest aim of government" and that "benevolent government" as advocated by confucius and mencius "laid the foundation for the traditions of humanitarianism over many centuries." in their eyes, confucius was simply the ancestor of "humanitarianism".

however, history makes an unsparing mockery of this farce. no matter how much the soviet revisionist renegades try to drape confucius with the mantle of "humanitarianism", they cannot alter the true features of this figure who represents the decadent slave-owner class. confucius once uttered the nonsense that "benevolence" means "to love all men". but he loved only the slave-owning nobles, and the slaves not at all. the working people he viciously cursed as "birds and beasts" and claimed that "the common people should be directed to do things, but not made to understand them". this meant that the slaves should be docile when the slave owners issued orders. once they dared to rise in revolt, confucius revealed ruthlessness and announced he would not be satisfied until they were put to death. the concept of "benevolent government" advocated by mencius, was in fact a set of measures to "rule the people" based on the confucian counter-revolutionary dual tactics of "leniency and harshness complement each other". the so-called "humanitarianism" advocated by confucius and mencius was only a means by which the slave owners ruthlessly exploited and carried out sanguinary suppression of the slaves. the soviet revisionist renegades brazenly lauded confucius' and mencius' concepts of "benevolent government" and did not hesitate to deck them out as representing the interests of the people. all this only shows that they are the inheritors of confucius and mencius in the present era and a gang of bourgeois overlords who, under the banner of working for the people's interests, actually oppress the proletariat and other working people.

those who worship confucius must naturally oppose the legalist school. in the eyes of the soviet revisionist renegades, the legalist school's advocacy of "rule by law" and "open totalitarianism" was "in opposition to humanitarianism". the soviet revisionist renegades' gross vilification of the legalist school and nauseating embellishment of "benevolent government" only shows that they stand on the side of all the reactionary, decadent classes.

while the soviet revisionist renegades furiously curse chin shih huang, the first emperor of the chin dynasty, some of them call particular attention to the great cultural revolution in china alleging that "it has strangled" china's "great cultural fruits" "as in the reign of chin shih huang". it is not hard to see that this gang of renegades strenuously worship confucius and oppose the legalist school for the sole purpose of attacking the great proletarian cultural revolution and the dictatorship of the proletariat in china.

in the great proletarian cultural revolution, millions upon millions of chinese workers, peasants and soldiers as well as revolutionary intellectuals have risen to criticize and repudiate the reactionary cultures of feudalism, capitalism and revisionism and heroically attacked the ideologies of all exploiting classes, including confucianism.

the great proletarian cultural revolution in china is a great political revolution under the dictatorship of the proletariat, which has destroyed the two bourgeois headquarters of liu shao-chi and lin piao, dealt telling blows at the counter-revolutionary restorationist forces of the bourgeoisie, greatly consolidated china's dictatorship of the proletariat and smashed the soviet revisionists' plots to carry out counter-revolutionary subversion from within china. driven into a corner, the soviet revisionist renegades label us as "totalitarian". we say yes, you are right. "totalitarianism" means dictatorship. the historical experience of the proletarian revolution, particularly the painful lesson drawn from the usurpation of the revolutionary fruits of the soviet people by you renegades, have shown that after winning the victory of the revolution, if the proletariat does not strengthen its dictatorship and firmly suppress the resistance of the bourgeoisie which might stage a come-back in a vain attempt, then disaster will befall on the proletariat and other working people and a socialist state will change its colour.

if one compares the soviet revisionists' worship of confucius and opposition to the legalist school with lin piao's programme for staging a counter-revolutionary coup d'etat, he will easily find what the soviet revisionists have in mind is to oppose china and turn confucius' disciples and followers such as liu shao-chi and lin piao into their "puppet emperors" and china into a colony of the new tsars of soviet revisionism.

chairman mao has pointed out: "the foreign reactionaries who accuse us of practising 'dictatorship' or 'totalitarianism' are the very persons who practise it. they practise the dictatorship or totalitarianism of one class, the bourgeoisie, over the proletariat and the rest of the people." this is just the case with the soviet revisionist renegade clique today. since they usurped the leadership and staged a comeback, they have turned a fine socialist country into a paradise for the new-type bureaucratic-capitalist class and at the same time a hell for millions upon millions of working people. while intensifying with all eager the fascist dictatorship by setting up large numbers of prisons, concentration camps and "lunatic asylums" to frantically suppress the resistance of revolutionaries and the working people, they have set in motion all the propaganda machines to make much of the cliche of "humanitarianism" in an attempt to adorn their fascist dictatorship with the cloak

of "benevolence". however, the more they prated about the worn-out lingo of "humanitarianism", the more hypocratical and despicable they look.

it has been a usual practice of the bourgeoisie and of all opportunists as well to play the trick of "humanitarianism" to fool the people in order to oppose the proletarian revolution and the dictatorship of the proletariat. kautsky and company, traitors to the 2nd international, behaved like this. when mercilessly mocking at these "despicable heroes" lenin said: "less chatter about 'labour democracy', about 'liberty, equality and fraternity', about 'government by the people', and all such stuff; the class-conscious workers and peasants of our day see through these pompous phrases of the bourgeois intellectual and discern the trickery as easily as a person of ordinary common sense and experience, when glancing at the irreproachably 'polished' features and immaculate appearance of the 'fain fellow, dontcher know', immediately and unerringly puts him down as 'in all probability, a scoundrel'." (quoted from lenin's article "a great beginning") this statement of lenin has precisely revealed the face of brezhnev and his fellow swindlers. however hard the new tsars seek help from the dead soul of confucius and also "humanitarianism", they can never cover up the nature of social imperialism.

CHINA AND TUNISIA

Tunisian Prime Minister Receives Chinese Vice Minister of Foreign Trade

(NCNA-English Tunis, Feb. 7, 1974)

tunisian prime minister hedi nouira received here this afternoon chou hua-min, leader of the chinese government trade delegation and vice-minister of foreign trade, and had a cordial and friendly conversation with him.

present on the occasion were tunisian secretary of state of the ministry of national economy mekki zidi and other officials.

chinese ambassador hou yeh-feng was also present.

Chinese Trade Delegation Leaves Tunis

(NCNA-English Tunis, Feb. 8, 1974)

the chinese trade delegation led by chou hua-min, vice-minister of foreign trade, left here this evening after a friendly visit to tunisia.

the delegation was seen off at the airport by secretary of state of the ministry of national economy mekki zidi and other tunisian friends. chinese ambassador to tunisia hou yeh-feng was also present.

vice-minister chou hua-min and secretary of state mekki zidi this morning signed an additional protocol to the trade agreement between the government of the people's republic of china and the government of the republic of tunisia.

the chinese delegation arrived here on february 5. during the visit, the chinese vice-minister had friendly talks with tunisian minister of national economy chedli ayari, governor of the central bank mohamed ghenima, secretary of state of the foreign ministry abdelaziz hamzaoui and secretary of state of the ministry of planning mustapha zaanouni.

the chinese ambassador gave a reception for the visit of the chinese trade delegation yesterday evening.

CHINA AND UNITED NATIONS

Chinese Delegate Back in Peking After Attending Session of UN Commission on Status of Women

(NCNA-English Peking, Feb. 8, 1974)

li su-wen, delegate of the chinese people's republic to the 25th session of the united nations commission on the status of women, returned to peking by air today after the conclusion of the session.

she was met at the airport by vice-foreign minister fu hao and leading members of departments concerned, including ou tang-liang.

leaving new york for home on february 4, li su-wen was seen off at the airport by huang hua, permanent representative of china to the united nations.

UN World Population Conference General Secretary Leaves Peking

(NCNA-English Peking, Feb. 9, 1974)

mr. antonio carrillo-flores, general secretary of the united nations world population conference, and mr. leon tabah, director of the division of population of the u.n., left peking by air today. seeing them off at the airport were an chih-yuan, director of the department of international organizations and conferences and treaty and law of the foreign ministry, and leading members of departments concerned. minister-counsellor sernando flores tejada of the mexican embassy here was present.

ku ming, vice-chairman of the state planning commission, met and had talks with them in peking. li hsiu-chen, director of the office of the birth control leading group under the state council, gave them an account of china's family planning. the guests visited industrial and agricultural institutions and scenic spots and places of historical interest.

CHINA AND VIETNAM

Premier Pham Van Dong Receives Chinese Table Tennis Team

(NCNA-English Hanoi, Feb. 8, 1974)

pham van dong, member of the political bureau of the central committee of the viet nam workers' party and premier of the government of the democratic republic of viet nam, received this afternoon the chinese table tennis team headed by chung shih-tung and with hsu sen-yuan as deputy head. he had a cordial and friendly conversation with all members of the team.

present on the occasion were le duc chinh, acting head of the viet nam general department of physical culture and sports, tran trung, deputy director of the first asian affairs department of the foreign ministry and chinese ambassador to the d.r.v.n. wang yu-ping.

the chinese table tennis team arrived here on february 5 for a friendly visit to the d.r.v.n.

Chinese, Vietnamese Table Tennis Players Have First Contests in Hanoi

(NCNA-English Hanoi, Feb. 9, 1974)

the visiting chinese table tennis team and the hanoi table tennis team had their first friendly matches here yesterday evening.

a ceremony took place before the games. present on the occasion were leaders and responsible members of the vietnamese party and government including le thanh nghi, hoang van hoan, nguyen van tran, chu van tan and hoang van tien.

chinese ambassador wang yu-ping was also present.

the brightly lit club of the heavy industry department was decorated with big streamers reading: "warm welcome to the chinese table tennis team on a visit of friendship and matches in viet nam exclamation", "may the fraternal friendship and militant unity between the vietnamese and chinese peoples and their sportsmen be evergreen exclamation"

6 men and women single events took place yesterday evening. the vietnamese players were: nguyen dinh phan, vu thu nga (female), nguyen ngoc phan, nguyen thi mai (female), nguyen truong huy and hoang the vinh; the chinese players were: wang wen-hua, sha min (female), chao kuo-cheng, li li (female), yu yi-tse and liu jung-hai. chinese players chou lan-sun and lin mei-chun and vietnamese players nguyen thi mai and nguyen dinh phan played in a mixed double event. the excellent technique of the players of both countries drew warm applause from the spectators.

ENERGY CRISIS

China's Hung-ch'i Comments on "Energy Crisis"

(NCNA-English Peking, Feb. 9, 1974)

the "energy crisis" gripping the capitalist world is in essence a reflection of the crisis of the capitalist system as well as a direct outcome of the unbridled foreign expansion and rivalry for world hegemony by the two superpowers, u.s. imperialism and soviet revisionism, notes china's magazine "red flag" in its second issue this year.

in a commentary entitled "behind the so-called 'energy crisis'", the magazine points out that the serious "energy crisis" now besetting major capitalist countries is being widely discussed in the world. some foreign bourgeois

journals describe it as a "drain on energy resources", while others absurdly lay the blame on the arab people who have used the oil weapon. these assertions evade the heart of the matter or shift the blame on to other people. they are nothing but a trick to create confusion and mislead the people.

the article stresses, "the 'energy crisis' gripping the capitalist world is in essence a reflection of the crisis of the capitalist system, an outcome of the sharpening contradictions within the capitalist-imperialist system, and result of the monopoly capitalists' ruthless exploitation and nefarious plunder of the people both at home and abroad; it is at present also a direct result of the unbridled foreign expansion and rivalry for world hegemony by the two superpowers, u.s. imperialism and soviet revisionism."

the article says, "under the capitalist system, 'production of surplus-value is the absolute law of this mode of production' (marx, capital). it is the nature of the monopoly capitalist class to seek fabulous monopoly profits. in exploiting energy resources, the capitalists have in mind the maximum profit, and not the rational use of natural resources. the ebb and flow of a certain energy industry often depends on the size of profit it could produce."

the article points out that coal was once called the "food of industry" -- a main source of energy, and to this day coal deposits are still very rich. but coal industry has in general declined in the leading capitalist countries. even in the united states, which boasts of the largest coal deposits in the world, coal accounts for only one fifth of the energy production. this is because coal-cutting is far less lucrative than oil exploitation, and is therefore left out in the cold by the capitalists. although oil can be extracted from oil shale and oil sand, the capitalists are not interested in them and they have not been exploited properly as they are less profitable than direct oil exploitation and therefore cannot satisfy the beastly appetite of the capitalists.

the article points out that capitalism means waste. large quantities of oil is being wasted in the capitalist world because of anarchism in production and luxury in life. it is estimated that the present rate of recovery of oil reaches only 35 per cent in the united states. in the main capitalist countries, electricity for non-productive use takes up one third to one half of their total electric power output. imperialism and social-imperialism engage themselves in frenzied arms expansion and war preparations or wage wars of aggression everywhere in the world, which is a steady drain on oil. this is the basic reason why the "energy crisis" has hit the "developed" capitalist countries when energy resources have never been so rich and varied as today.

the article notes that "imperialism means aggression and plunder. in view of the economic and strategic importance of oil and also because of the fact that it is more profitable to seize oil abroad than to exploit it at home, the monopoly capitalists often leave domestic oil unexploited and swarm to countries of the third world for oil. they show special interest in the middle east which has rich oil deposits and occupies an important strategic position politically and geographically." middle east oil has become a milch cow yielding fabulous profits to foreign monopoly capitalists; and the middle east has for a long time become a region of fierce contention among the imperialist countries. since world war two, the united states has replaced britain as the biggest plunderer of middle east oil resources. at present, more than half of oil production in the middle east is controlled by u.s. monopoly capitalists. direct u.s. private investments in middle east oil amounted to 1,800 million dollars by the end of 1972 whereas u.s. profit from middle east oil reached 2,400 million dollars in that year alone. the profit rate was as high as 130 per cent, or ten times the average profit rate of all u.s. investments overseas. the temporary and sham prosperity in imperialist countries in post-war years is based exactly on their bloody robbery of the natural resources of the people of the third world."

the article continues, "governed likewise by the laws of imperialism, soviet revisionist social-imperialism nourishing great ambition has joined the ranks of imperialism in carving up the world. unable to afford the exploitation of some of its own oil resources, it has to throw doors open to the western countries and beg for their investments and has long kept a covetous eye on middle east oil and taken pains to penetrate into the middle east to contend with the united states for oil hegemony in the area. to this end, it has spared no expense and has put in more and more stakes in the form of 'military assistance' and 'economic aid'. it has in fact earned enormous profits by engaging in piratical or speculative deals through 'arms for oil' and 'machines for oil'. by re-selling the natural gas of a certain country, soviet revisionism made an astonishingly high profit of 300 per cent. its tactics in plundering the middle east of its oil is indeed far more cunning than that of the western imperialist countries exclamation"

the article continues, "the arab countries and other oil-producing countries of the third world have long been the real victims as far as oil is concerned. the small and medium-sized countries which possess and supply oil in abundant quantities remain poor and under-developed, while those countries consuming huge amounts of oil supplied by the small and medium-sized countries have become rich and developed.... this unreasonable state of affairs has compelled the oil-producing third world countries to rise in struggle to safeguard their state sovereignty and national resources. the arab countries have been fighting

shoulder to shoulder against israeli zionism and its supporters with the oil weapon by curtailing oil production and raising oil prices. ... the struggle of the arab countries by means of oil is one against imperialism and hegemonism. the two hegemonist powers can no longer exercise complete control of the middle east situation and plunder other countries as they please. the oil crisis is no more than an indication of their hegemony crisis."

the article says: "the great repercussions caused by the use of the arab countries' oil weapon have proved more clearly who feeds whom in the world today. in the past, the imperialists always claimed that they had kept alive the people of the developing countries. they asserted that without their 'aid' the latter could not live for a single day. now the oil struggle has shown once again that imperialism and social-imperialism would be unable to live on if they stop their enslavement and exploitation of the developing countries. they are indeed parasites living on the people of the developing countries. their wealth comes from their plunder and the poverty of the third world is caused by their exploitation and plunder. the oil struggle has emancipated the people's mind, raised their political consciousness and strengthened their unity. this will have far-reaching effect on the world people's struggle."

the article says, "the 'energy crisis' is an indication of the great disorder in the world today. it will in turn lead the world situation to continuous upheaval. now, the contradictions of imperialism -- particularly the contradictions between the two superpowers (the united states and the soviet union) on the one hand and the people of the world on the other and the contradictions between the two superpowers themselves -- are becoming increasingly acute. now the spokesmen of u.s. monopoly capital are energetically playing up the 'energy crisis' to shift the effect of the crisis onto the american people and seek more profits for themselves. but their main purpose in so doing is to exert pressure on the third world and step up contention with soviet revisionism in order to protect their vested interests in the middle east. with a view to contesting with the united states for the dominating position in the middle east, soviet revisionism passed itself off as the supporter of the arab people but betrayed them in fact, and at the same time it trumpeted with all its might the theory that the middle east oil is 'international property'. it alleged that 'despite the fact that arab oil is -- in form -- the property of the arabs, actually it is international property'. this fallacy is obviously directed against the arab world and it actually means that imperalist plunder is justified. it is also directed against the other superpower's hegemony over oil and it is as good as saying: you should not take it alone. i must have an equal share of the interests with you. this imperialist theory shows that soviet revisionism is the vicious enemy

of the arab people and also reveals its wild expansionist ambition towards the middle east and the persian gulf region, which is inherited from the old tzars. however, times have changed and the arab people are no longer like a lamb left at the mercy of others. they have taken up the oil and other weapons to fight in defence of their national independence, sovereignty and the right to live."

the article says, "all pessimistic views on the question of energy are groundless. the question is that since mankind entered into class society, the exploitation and utilization of energy has been linked with the mode of production of a given society. an advanced social system promotes the development of the social forces of production while a decadent and declining social system obstructs the advance of the social forces of production. take china for example, she is a country with a vast territory and abounds in natural wealth and underground resources including sources of natural energy. but in semi-colonial and semi-feudal china, imperialism not only robbed her of her vast valuable energy resources but also labelled her as a country 'poor in oil'. the situation has been entirely different in china since liberation. 'the socialist system has promoted the rapid development of the productive forces of our country.' more and more sources of natural energy have been discovered and developed. guided by chairman mao's revolutionary line, the chinese people have carried out the principle of maintaining independence and keeping the initiative in their own hands and relying on their own efforts. in a very short space of time they have taken off the 'poor in oil' label stuck on china. the days when china was completely dependent on 'imported oil' are gone forever. not only self-sufficient, china now also has oil for export. the chinese people are now writing a new chapter on the exploitation and utilization of energy resources."

the article stresses in conclusion, "the 'energy crisis' is a crisis of the capitalist system. there will never be any 'energy exhaustion' in the world. only this capitalist 'counter-revolutionary system had now played itself out, had exhausted its social forces.' (lenin: contemporary russia and working-class movement') this is a clear indication of the further decline of imperialism.... the proletariat and the revolutionary people will finally bury the evil system of exploitation that has brought about various crises and realize the great ideals of communism. dashing along the path of transforming society and nature, mankind will attain freedom from nature and accomplish miracles hardly imaginable today."

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CRITICISM OF LIN PIAO AND CONFUCIUS

How Confucius Made Use of Education To Carry Out Counter-Revolutionary Restoration Activities

by

the mass criticism units of Peking University and Tsinghua University

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Confucius was a thinker of the slave-owning aristocrats on the decline in the latter part of the period of Spring and Autumn Annals. He devoted his entire life to upholding the disintegrating slave-owning system. His work in education was an important aspect of his activities for counter-revolutionary restoration.

The reactionary rulers in history played up Confucius as "the greatest sage and ancient teacher" and "the paragon of all ages." Lin Piao and company even openly vociferated: It is necessary to "play up" the "epoch-making achievements" of Confucius in the history of education.

What actually are the true colors of the history of education carried out by Confucius? We must take the proletarian stand and use the Marxist-Leninist concept to dissect and analyze things. This is of great necessity to the in-depth development of the criticism of Lin Piao and rectification of the style of work and the proletarian revolution in education.

"Private School" in the Service of Slave-Owners

In the past, because Confucius ran a private school, some people flattered him for breaking the tradition of "learning vested in the government" in Chinese history, and advertised him as "a great teacher who snatched learning from the

hands of the aristocrats and placed it in the hands of the common people. From then on, education in China has been vested in the hands of the common people." They described Confucius as if he were a "progressive educator." This was a distortion of history.

The era in which Confucius lived was a period of dramatic evolution from the slavery system to the feudal system. At that time, there was a very big development in social economy, and an enormous change was also taking place in the relations of production. In keeping with this, there was also a very great transformation in the sphere of the superstructure. The "government school" set up solely for the education of the children of slave-owning aristocrats and bureaucrats hampered the newly rising landlord class from grasping culture and engaging in political activities. Meanwhile, new ideas in society advocating reform also affected the internal structure of "government schools," thus causing apprehensions among those slave-owners in power. Some people put forward the view: "It is permissible to have no learning, for no learning has no harm" ("Tso-chuan," the 18th year of Duke Chao), and some even suggested "abolishing the village school" ("Tso-chuan," the 31st year of Duke Hsiang). In particular, pounded continuously by large-scale slave uprisings, it was also difficult for "government schools" to carry on.

Following the steady decline of "government schools," the teaching of students in private was daily increasing. Among those who opened private schools like Confucius at about the same time were Teng Hsi in the State of Cheng and Shao Cheng Mao in the State of Lu. Shao Cheng Mao taught ideas of reform,and he attracted large numbers of students. Even the disciples of Confucius left him and "went over to Shao Cheng Mao." As a result, "the doors of Confucius were thrice full and thrice empty." (Wang Ch'ung: "Lun-heng - Chiang-jui")

These historical facts show that the "break-up" of the government schools was not due to Confucius but was the natural consequence of the general trend of social development and class struggle in that era.

In a class society, all kinds of education "belong to definite classes and are geared to definite political line." ("Talks at the Yenan Forum on Literature and Art") No matter whether they were government or private schools, they all had a clear-cut class nature. Although the school run by Confucius and the school run by Shao Cheng Mao were both private schools, yet owing to the fact that they belonged to different classes and political lines, their objectives and contents were different. Because of this, without taking class struggle and the two-line struggle into consideration and without taking education in the service of which particular class into consideration, it is most preposterous to use "government run" or "private run" for appraising whether a school is reactionary or progressive.

The school run by Confucius was in the service of the slave-owner class on the decline. Under the situation that the corrupt system of government schools could no longer withstand the onslaught of new ideas and that the emergence of private schools had become the general trend, Confucius, in the attitude of a champion for the slave-owner class, also adopted the method of operating a private school to take over the reactionary mission of the government school of the

slave-owning class. He took in disciples, built up his influence and created public opinion through teaching in an attempt to revive the extinct states based on the system of slavery, restore the rule of aristocratic families whose line of succession had been broken and build up those down-fallen slave-owning aristocrats for mounting the stage once again. "He revived states that had been extinguished, restored families whose line of succession had been broken, and called to office those who had retired into obscurity." (Confucian Analects: "Yao Yüeh") In his private school, from the class line adopted in enrolling students to the political and ideological contents of education, the private school run by him was different from the government school. This evidently was for turning back the wheel of history. What progress could there be?

If it were thought that the private school run by Confucius had transformed the situation of the monopoly of culture and education by a small number of descendants of aristocrats and bureaucrats and enabled the "extension" of education to the down-fallen aristocrats, without questioning which class had actually benefited by such "extension," would it not be tantamount to saying that the transformation by Confucius of the government school of the slave-owners into a private school of the slave-owners for the purpose of training more reactionary "people with ability" for the slave-owning class could also be regarded as his "progress" as well as his "epoch-making achievement"?! This was for beautifying Confucius, the spokesman of the slave-owning class on the decline under the signboard of the class-transcending viewpoint. It can be seen that the playing up of Confucius, this reactionary lord of education, who murdered the reformist Shao Cheng Mao and suppressed progressive private schools, as a "progressive great educator" in China was to confound history!

A Reactionary Political Clique in the Name of Teaching

In the past, some people also portrayed Confucius as an educator who separated himself from politics. They said that because "there was no justice in the country" and "rebellious ministers held power," "Confucius refused to take office, and retired to the study of poetry, history, propriety and music. He had many disciples." (Historical Records: "The Family of Confucius") Was Confucius really such a pure and well-behaved "old pedagogue" who buried his head in teaching? That was also a complete distortion of history.

All his life Confucius had never given up the hope of becoming an official and "exercising power." He often compared himself to "a piece of rare jade" "available for sale at a good price." He also said that he was not a bitter gourd which could only be hung there for show but could not be eaten. If Confucius was three months without being employed by some sovereign, he looked anxious and unhappy. Even when he could not become an official and had no alternative but to run a private school, he still could not tear himself away from politics but made use of education as a tool for waging political struggle. Confucius confessed of his own free will: "I teach people filial piety and brotherly love so that they may exert an influence on those in power. This is also politics. Why must I be an official myself?" (The Book of History said: "Filial piety? - You are filial, you discharge your brotherly duties. These qualities are displayed in government." This then also constitutes the exercise of government. Why must there be that - making one be in the government?"--Confucian Analects: "Wei Cheng") From this it can be seen that the purpose of Confucius

in running school was to practice "the exercise of government," and by linking up the running of school with the "exercise of government" to use education to carry out counter-revolutionary political activities.

Confucius constantly taught the students how to seek official posts and emoluments. He advocated, "So with learning, emolument may be found in it." (Confucian Analects: "Wei Ling Kung") Later put forward the slogan, "The student having completed his learning should apply himself to be an officer," through his student Pu Shang (Tzu Hsia). Was this slogan merely for propagating the concept of personal fame and gain and encouraging the students to go for advancement and fortune? Obviously not.

Confucius had a fallacy called "the exercise of government depends on the person." He held that whether the government would survive and flourish or decay and perish was entirely determined by the administration of a few "able" men. "Let there be the men and the government will flourish; but without the men, their government decays and ceases." ("The Doctrine of the Mean") He said: Shun had five ministers and the empire was well governed. King Wu had nine able ministers and he was able to reign over the empire. (Confucian Analects: "T'ai Po") Therefore "the exercise of government depends on the person" meant to say that only with men of "talent" and "ability" could the "way" of the system of slavery be "enhanced and glorified" and could a change be brought about in his so-called situation of "declining manners and morals." Tzu Kung asked him: "How about those now administering the government?" He answered contemptuously: "Bah! They are all mean and vulgar people, hardly worth talking about!" ("Pooh! They are so many pecks and hampers, not worth being taken into account!"--Confucian Analects: "Tzu-Lu") Therefore, he fancied that by means of running a private school, he could train a number of what he considered to be ideal "people of determination and virtue" who "excel in scholarship" to "administer the government," thus upholding the dictatorship of the slave-owning class. He thought that by doing so he could halt the advance of history, and rescue the system of slavery from its inevitable doom. That was entirely the idealist interpretation of history which held that emperors and princes, generals and ministers determined the course of history, and that was also his political objective in advocating that "the student having completed his learning should apply himself to be an officer."

The private school run by Confucius was actually also a reactionary political clique of the Confucian school.

The teaching activity of Confucius was the most important component of his counter-revolutionary political activity. He led his disciples to lobby for support from the feudal princes and strived to use the prestige of this political body to peddle the thinking of the Confucian school concocted by him and to create public opinion for restoring the old order and retrogression. The Confucian Analects which recorded the words and teachings of Confucius was actually also a record of the words and deeds of Confucius in the exercise of government, for its content was mostly political. The direct answers he made to "questions about government" from sovereigns, ministers and disciples, and his suggestions on how to "administer the government," "exercise government," "serve a ruler" and "employ the people" numbered more than a hundred. The way

of Confucius in carrying out counter-revolutionary political activity in the name of teaching had been exposed in one statement by his student Tzu Ch'in. Tzu Ch'in said: "When our master comes to a state, he does not fail to learn all about its government."

The private school run by Confucius was also a place for the "disciples to come together and become partisans" and for training counter-revolutionary confederates. Though Confucius advocated that the superior men "may come together but they are not partisans," that was a lie. Confucius had Shao Cheng Mao killed because he was a partisan. He also actively meddled in and directed the political activities of his students. Before his students became officials or in the course of their "serving as government officials," they all had to ask him for advice and report to him on how to "exercise government." When Tzu Lu left to become a high official of P'u-I in the State of Wei, Confucius gave him this advice before his departure: "There are many people of strong spirit in P'u and it is not an easy place to administer." He also taught him the art of administration. (Historical Records: "The Disciples of Confucius") When he discovered that the Chi family, a newly emerging feudal force, contravened the rites of Chou by secretly offering sacrifices to the T'ai mountain, and was about to attack the small slave-owning state of Chuan Yü, he immediately called on his disciples serving under the Chi family to intervene. He also personally visited his disciples to inspect their achievements in "government." He would praise those who implemented his reactionary line when he entered their territories. ("Unofficial Record of Han Shih," Vol. VI) If anyone should betray his reactionary line, he would summon his disciples to "beat the drum and assail him." (Confucian Analects: "Hsin Chin")

At times, Confucius also brought his disciples along with him to take office and usurp power. When he was "Minister of Crimes" in the State of Lu, he made use of the opportunity to install his disciples Tzu Lu, Jan Keng, Yüan Hsien, Kao Ts'ai and Kung-hsi Ch'ih at the basic levels as officials or send them as emmissaries to other states, in an attempt to manipulate power in Lu. His action of usurping power in collusion with his disciples alerted the vigilance of the rulers of the States of Ch'i and Ch'ü. Therefore, when Confucius later fled to the State of Ch'ü, Tzu Hsi, a minister of Ch'ü, advised the Prince of Ch'ü against using Confucius, so as to prevent him from leading a band of "able disciples" to "sound the call for the cause of Chou" and carry out the intrigue of restoration in the State of Ch'ü. (Historical Records: "Family of Confucius")

From this it may be seen that Confucius ran his private school not only for the purpose of "propagating doctrines, transmitting knowledge and explaining things" to the students, but also for cultivating his influence as a means of seizing political power and carrying out restoration. Confucius' relationship with his students was also not exactly as he claimed, "You bring me ten strips of dry meat and I will instruct you" and merely the buying and selling of knowledge, but the relationship between the leader of a reactionary political clique and his confederates. On this point, the bourgeois thinker Chang T'ai-yen, when he was still opposing Confucian teachings, pointed out: "Most probably Confucius was a politician during the period of Spring and Autumn Annals, and his 70 disciples were only member of his political faction." (Chin Yü-fu "Diary of Lectures of the Chinese Study Society")

The Educational Content for Training the Spiritual Aristocrats of Slave-Owners

Confucius constantly reminded his students that they must be "scholars of superior men." What was a "scholar of superior men"? That was an intellectual who served the slave-owning class wholeheartedly and unreservedly.

The fundamental demands set by Confucius on "scholars of superior men" were: They must be able to practice "propriety" in the cultivation of themselves. They must be able to serve as an accomplice "in the successful execution of orders" for the slave-owning class. They must have the tact of governing the slaves and working people and "making the people submit to them." From this it could be seen that the so-called "scholars of superior men" were spiritual aristocrats who were imbued with the world outlook of the slave-owner class, and were stubbornly upholding the dictatorship of the slave-owner class and specialized in "governing the people."

For the sake of training "scholars of superior men," according to the chronicle of the "Confucian Analects," Confucius taught the students four things which were "letters, ethics, devotion of soul and truthfulness." A general principle for these "kinds of instruction" was "to subdue one's self and return to propriety."

The so-called instruction in "letters" was to use works of poetry, history, propriety and music since the Western Chou as teaching materials to instill the political ideas and moral concepts of the slave-owner class, among which "propriety" was the most important. Confucius stressed over and over again, "Without the study of propriety, there will be no means of becoming firm." This was because "propriety" which embraced the political system and the criteria of morality gave all-round manifestation to the caste system of the superior and the inferior, the senior and the junior in the slavery system. Because of this, Confucius grasped firmly the teaching of propriety, and use it as the key link in cultivating the reactionary political stand and world outlook of the students. The other contents of instruction in "letters" were also in the service of this target. The study of "poetry" (Book of Odes) could "make the mind pure" and guard against "usurping propriety or overstepping its bounds" so that the people may better serve their parents and their sovereigns. The study of history (Book of History) was to comprehend the "virtue" and "enlightened rule" of the "ancient emperors" from works of history and to emulate their examples. The study of music was to soothe the savage breasts of the slave-owning aristocrats, and it was invariably carried out in coordination with the stern propriety of the caste to strengthen the teaching of "propriety."

The so-called "ethics" was to translate knowledge which was already understood into action, or to carry out by actual efforts the "letters" learned. Confucius advocated that the superior man must be "extensive in learning, and be restrained by propriety." The above-mentioned teaching of "letters" belonged to "extensive learning," but this meant only acceptance of education in "propriety" from books, and its actual role lay in application. Therefore, it was still necessary to take "propriety" as the criterion of behavior, that is, "to restrain oneself with propriety," or "to subdue one's self" with the criteria of "propriety." Concretely speaking, this was: "Look not at what is contrary to

propriety, listen not to what is contrary to propriety, speak not what is contrary to propriety, and make no movement which is contrary to propriety."

The last two items in the "four things taught"--"devotion of soul" and "truthfulness" referred to education in moral cirteria and likewise belonged to the category of "propriety." The so-called "devotion of soul" meant that "the minister must serve the sovereign faithfully." The most fundamental purpose of so-called "truthfulness" was to hoodwink the slaves so that they would humbly and willingly submit to slavery. ("By his sincerity he made the people repose trust in him"--Confucian Analects: "Yao Yüeh")

The above analysis shows that the clearcut class nature of the contents of Confucius' teachings. Lenin had pointed out: "The whole of the old school was thoroughly soaked with the class spirit....In such a school, every word was fabricated according to the interests of the bourgeoisie." ("The Task of the Youth League") The so-called "four things taught" by Confucius was imbued with the spirit of the slave-owning aristocrats, and could be summed up with a statement by Confucius, namely, do not betray the system of slavery. ("The superior man, extensively studying all learning, and keeping himself under the restraint of all rules of propriety, may thus likewise not overstep what is right"--Confucian Analects: "Yung Yeh") The class nature of the contents of Confucius' teachings determined their reactionary and corrupt nature as well as their salient features in "praising the old order," "emulating the old order" and "restoring the old order." Confucius himself professed: "I am a transmitter and not a maker, believing in and loving the ancients." This precisely was an admission of the reactionary nature of his teachings.

Next, the teachings of Confucius were divorced from productive labor and fundamentally antagonistic to the working people. When Fan Ch'ih requested to be taught vegetable gardening, Confucius not only ignored his request, but also berated him as a "small man." In the eyes of Confucius, the exploiting classes were "exalted" and the broad masses of working people engaged in the creation of material wealth and in productive labor were "lowly." He publicized the "object of the superior man is truth, and food is not his object" (Confucian Analects: "Wei Ling Kung"), and that the task of the "superior man" should be to devote himself to the way of "governing the people," and labor was the business of the slaves. So long as the superior man learned the arts of domination, such as propriety, righteousness and sincerity, the slaves would submit to him, and there was basically no need for him to learn husbandry. In the eyes of Confucius, by working in the fields, the "superior man" would lose the dignity of the slave-owning class, and that would be a breach of "propriety."

For the sake of implementing this line which separated education from productive labor, Confucius also tried his utmost to propagate the parasitic philosophy of the slave-owning class. He said, "Even those who work the fields could go hungry, but those with learning could sit back and draw their salaries." ("There is plowing: - even in that there is sometimes want. So with learning: - emolument may be found in it"--Confucian Analects: "Wei Ling Kung") He used "want" and "emolument" to intimidate and beguile his disciples and goaded them to practice "the object is truth, and food is not the object." Influenced by this kind of reactionary education, the disciples of Confucius also advocated that production skills were the way of the "mean people" and "the superior man

does not practice them," otherwise his "great future enterprise" would be impeded. ("Tzu Hsia said: 'Even in inferior studies and employment there is something worth being looked at; but if it be attempted to carry them out to what is remote, there is a danger of their proving inapplicable. Therefore, the superior man does not practice them.'"--Confucian Analects: "Tzu Chang") Fallacies of this kind such as "exploitation has its merits" and "learning is exalted and labor is lowly" spread by Confucius were later developed by Mencius into "Those who labor with their mind govern others; those who labor with their strength are governed by others." This was also actively propagated by reactionary classes of all ages and formed a prejudice of the reactionary classes namely, "learning is the noblest of human pursuits."

Lin Piao and Confucius Belong to the Same Black Line

In class society, education as an important component of the superstructure has always been a tool of class struggle. The reactionary ruling classes in history flattered Confucius as the "greatest sage and ancient teacher" and "paragon of all ages" out of their need for consolidating the dictatorship of the exploiting classes. After the seizure of power by the proletariat, for the sake of consolidating the dictatorship of the proletariat, the reactionary educational system serving the exploiting class must be fundamentally reformed. However, the toppled landlord and bourgeois classes made every effort to use their long and deep-rooted influence in the sphere of education to contest for leadership with the proletariat, to propagate the ideas of the landlord and bourgeois classes and to train their successors for restoring capitalism. Agents of these reactionary classes within the Party, ranging from Liu Shao-ch'i to Lin Piao who centrally represented their demand for counter-revolutionary restoration, concocted and carried out a revisionist educational line and inherited the two thousand and more years of reactionary educational tradition since Confucius. From "in teaching there should be no distinction of class" to "education for the whole people," from "the student having completed his learning should apply himself to be an officer" to "getting learned in order to be an official," and from despising farming and gardening to the revisionist road of "three separations," ran the same black line.

After the great proletarian cultural revolution, a fundamental change took place on the educational front. Under the guidance of Chairman Mao's proletarian revolutionary line, the working class mounted the stage of struggle-criticism-transformation in the superstructure. Universities selected students from among the workers, peasants and soldiers with practical experience who would return to production after a few years of schooling. By adhering to the policy of "education must serve proletarian politics and be combined with productive labor" and adhering to the "May 7" road, the schools scored very impressive achievements. This was an earth-shaking great revolution in the sphere of education. This revolution naturally aroused extreme hostility on the part of a small handful of class enemies, and they naturally carried out frantic counter-attacks. The slanders and attacks directed by the Lin Piao anti-Party clique against the revolution in education gave concentrated expression to the struggle between the two classes and between the two lines on the educational front.

Succeeding to the policy of Confucius for keeping the people ignorant--"the people may be made to follow a path of action, but they may not be made to understand it," Lin Piao and company tried their utmost to uphold the monopoly of education by the landlord and bourgeois classes. On the one hand they devised all ways and means to interfere with the sending of workers, peasants and soldiers to university, in a vain attempt to continue barring the working people from the schools. On the other hand, they wanted to turn education into a special privilege for the "exalted." They proclaimed to their children: "The university is run for you." "You are the logical successors." This exposed their rapacious design to usurp power in the Party and the state through the monopoly of education.

Lin Piao and company stubbornly adhered to the tradition of reactionary education since the time of Confucius, attacked the sending of educated young people to the mountains and the countryside and the taking of the "May 7" road by intellectuals as so-called "unemployment in disguise" and "reform through labor in disguise." This was completely a reproduction of the reactionary fallacy of "those who labor with their mind govern others; those who labor with their strength are governed by others" of Confucius and Mencius. They also put forward the reactionary slogan, "Teachers must be old, textbooks must be thick, and there should be more theories but less rustication," continued to practice the revisionist educational line of "three separations," continued to adhere to the revisionist line of education based on "three departures" and the revisionist educational policy of "intellectual culture first" and continued to adopt the method of "cramming the minds of young people with an immense amount of knowledge, nine-tenths of which was useless and one-tenth distorted" of the former school for training "useful servants of the bourgeoisie." ("The Task of the Youth League")

Lin Piao and his ilk were out-and-out disciples of Confucius who not only hung up quotations from the Four Books for use as mottoes in their rooms, but also used the ways of Confucius to continue the family line. They personally copied such fallacies of Confucius and Mencius as "superior man" and "mean people" for use as family precepts, taught their children the caste thought of the exploiting classes, and called upon them "never to forget" to behave as a "superior man" riding on the backs of the people. Lin Piao and company also used such reactionary moral concepts of Confucius and Mencius as "ministers should serve the sovereign faithfully" and "sacrifice their lives to preserve their virtue complete" to hoodwink some of the young people, and required them to "pledge their allegiance" to the father and the son of the Lin family as though they were sovereigns of the slavery system so that they would unreservedly risk their lives for the father and the son of the Lin family and "sacrifice their lives if they do not succeed." Ch'en Po-ta, a principal member of the Lin Piao anti-Party clique, even openly called upon the students of the socialist school to study "Mencius" well so as to poison the young students. This set of reactionary educational ideas was entirely inherited from Confucius and Mencius.

The traditional prejudices and old forces of habits of the exploiting classes are very deep-seated in the sphere of education. On a series of fundamental questions such as what orientation in education should we adhere to, what kind of people should we train, and what road should we take in running the school, the struggle between the two classes and the two lines is still very acute and

violent. Individual diehards who adhered to the reactionary stand of the bourgeoisie and represented the restoration aspirations of a small handful of class enemies, disparaged by different means the new things that emerged in the revolution in education. They spread everywhere the fallacy that "the present is not as good as the past," and actively publicized such revisionist trash as "studying behind closed doors" and "education for the gifted" which originated from the educational ideas of Confucius and Mencius, in a vain attempt to transform the Party and the school in the image of the bourgeoisie. Because of this, in order to carry the revolution in education through to the end, it is necessary to launch in depth the movement to criticize Lin Piao and rectify the style of work, to criticize and repudiate the ways of Confucius and Mencius advocated by Lin Piao, the reactionary educational ideas of Confucius and the backlash of the reactionary educational ideas of Confucius and the backlash of the revisionist educational line, to consolidate and develop of the gains of the great proletarian cultural revolution, and to struggle for realization of the all-round dictatorship of the proletariat in the superstructure including the various spheres of culture.

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The Learning of Husbandry by Fan Ch'ih Was a Reformation Movement

by

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More than 2,400 years ago, a bitter struggle between learning husbandry and opposing the learning of husbandry appeared in the school run by Confucius. It was a reflection of the violent struggle between the reform school and the conservative school on the education front which took place in the course of evolution from the slavery system to the feudal system in Chinese society. The situation was like this:

Fan Ch'ih requested to be taught husbandry. The Master said: "I am not so good for that as an old husbandman." He requested also to be taught gardening, and was answered: "I am not so good for that as an old gardener."

Fan Ch'ih having gone out, the Master said: "A small man, indeed, is Fan Ch'ih! If a superior man loves propriety, the people will not dare not to be reverent. If he loves righteousness, the people will not dare not to submit to his example. If he loves good faith, the people will not dare not to be sincere. Now, when these things obtain, the people from all quarters will come to him, bearing their children on their backs. What need had he of a knowledge of husbandry?" (Confucian Analects: "Tzu Lu")

Evidently, when Fan Ch'ih asked Confucius to teach him farming, Confucius "not only turned him down and ignored him, but also called Fan Ch'ih 'a small man' behind his back." Not content with scolding him, he also uttered a series of fallacies against husbandry for the consumption of his students. His idea was: What the slave-owning aristocrats needed most at the moment were propriety, righteousness and good faith, and these were what the students ought to learn, and there was no need to learn the knowledge of agricultural production. He used such ideology as "propriety," "righteousness" and "good faith" of the slave-owning aristocrats to attack Fan Ch'ih for desiring to learn husbandry. This served precisely to show that the thinking of Fan Ch'ih was correct.

The desire of Fan Ch'ih to learn husbandry was in keeping with the demands of social reform and the development of agriculture. However, in the view of Confucius, it had always been "the superior men who labor with their mind and the mean people who labor with their strength." Confucius, this parasite who "cherished fine food," would not wear a garment if the color of the lining was not to his liking and must always ride in a carriage when travelling, definitely refused to break the ancient rules of "taking up neither husbandry nor gardening" and "neither trapping nor hunting" laid down by his ancestors. His opposition to Fan Ch'ih's learning husbandry was not only a question of whether or not one should take up agricultural labor, but also a reflection of the struggle between the two lines politically.

The request of Fan Ch'ih to learn husbandry was a newborn thing on the educational front in the latter part of the period of Spring and Autumn Annals. His request at that time was correct and progressive. Viewed from the angle of class struggle, the request of Fan Ch'ih to learn husbandry in order to face social practice to a certain extent broke away from the educational content of Confucius (the laws and institutions as well as the ideology and cultural knowledge of the slave-owning aristocrats of Western Chou), and rocked the educational policy of Confucius (training people of ability for restoring the slave-owning system). If this practice were permitted to continue, the dream of Confucius for realizing his reactionary political ideals would be even more hopeless. Therefore, after berating Fan Ch'ih, Confucius quickly produced the ropes of "propriety," "righteousness" and "good faith" to fetter the other students. However, ideas of social reform could never be toppled by scolding or being fettered. Some of the students were deeply affected by the poison of Confucius and could not extricate themselves. Some rejected the ideas and line of Confucius and went to other states to serve the newly emerging landlord class there. (Historical Records: "The Disciples of Confucius")

The landlord class was in the ascendant during the latter part of the period of Spring and Autumn Annals, and there was a need for reform and a demand for revolution. However, the replacing of the slave-owning system by the feudal system was only the replacing of one exploitation system by another exploitation system. The contradiction between the exploiter and the exploited existed right from the beginning between the landlord class and the peasant class. Precisely because of this, we not only must affirm the learning of husbandry by Fan Ch'ih as progressive in history, but we also must take into consideration the nature of his class limitations, his inability to serve the working people, and even more, his inability to integrate himself with the working people. Only in the great period of the proletarian revolution could all intellectuals and educated young people willing to make revolution really take the road of integrating themselves with the masses of workers and peasants.

After the great proletarian cultural revolution, groups of educated young people, actively responding to the call of Chairman Mao, have sped to the rural areas, forged close ties with the poor and lower-middle peasants in the three great revolutionary movements of class struggle, struggle for production and scientific experiment, grown to maturity through tempering and written a magnificent poem. This is the need for continuing the revolution under the dictatorship of the proletariat and is a great and unprecedented new undertaking in the building of socialism. The Lin Piao anti-Party clique viciously attacked and slandered the sending of educated young people to the mountains and the countryside and the sending of cadres to take part in manual labor. This could only prove that they were following in the footsteps of Confucius in despising labor and the working people, and that they were the sworn enemies of the working people. In criticizing the reactionary thinking of Confucius and Lin Piao, we must make the most radical rupture with traditional concepts and be promoters of continuing the revolution under the dictatorship of the proletariat.

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Articles by PLA Men Criticize Lin Piao and Confucius

(NCNA-English Peking, Feb. 11, 1974)

the "people's daily" recently devoted a full page to articles by cadres and fighters of an anti-chemical company of the chinese people's liberation army, criticizing lin piao's crimes in spreading the doctrines of confucius and mencius to attempt a counter-revolutionary restoration.

political instructor hsu pan-chung said in his article: "by spreading the confucian theory of 'innate genius', renegade and traitor lin piao wanted to subvert the dictatorship of the proletariat and restore capitalism.

"confucius spread the notion that there were sages who were 'born with knowledge' while lin piao said shamelessly: 'i've got a good head, different from others'. it's especially clever. what can you do about it? it came from my parents.' confucius regarded himself as a sage and lin piao called himself a great man from birth. though two thousand years apart, these reactionaries had the same ideology and ugly features."

hsu pan-chung pointed out: "where do man's knowledge and talent come from? marxism holds that 'the standpoint of practice is the primary and basic standpoint in the dialectical-materialist theory of knowledge.' all knowledge and talent are gained from the social practice of the struggle for production, class struggle and scientific experiment."

the political instructor gave concrete instances to prove the absurdity of being born with knowledge and innate talent that confucius and lin piao advocated and used to deceive the people.

hu lan-erh, a fighter of the third squad, wrote an article exposing the reactionary nature of "restraining oneself and restoring the rites" preached by lin piao.

the article said: "the counter-revolutionary programme of 'restraining oneself and restoring the rites' was put forward by confucius more than 2,000 years ago to restore slavery. the so-called restraint was to bring the words and actions of the people into conformity with the rites of the chou dynasty. at that time, it was a warning to the rising landlord class and the slaves not to "rebel against the ruler" and overthrow the reactionary rule of the slave owners. the so-called restoration of rites meant restoring the west chou social order under the rule of the slave owners, and restoring the dying class of slave owners to continue their brutal oppression and exploitation of the slaves.

"two thousand years later, lin piao made the confucian 'restraining oneself and restoring the rites' a maxim for himself and his sworn followers. within three months, he wrote on several scrolls 'of all things, this is the most important: to restrain oneself and restore the rites.' his aim was a counter-revolutionary restoration."

"before liberation," the article said, "every family of working people had its history of misery. under the rule of the landlords and comprador-capitalists, the working people suffered from cold and hunger because of exploitation. they toiled all their lives for subsistence in a hell on earth. clamouring to 'restrain oneself and restore the rites', lin piao wanted the working people to live once again like beasts of burden. this he could never achieve."

the article by chen wen-chung, a fighter of the first squad, refuted the counter-revolutionary "benevolent government" lin piao and confucius talked about. the article says: "when the armymen and civilians throughout the country were joyously celebrating the 20th anniversary of the founding of the people's republic of china, renegade and traitor lin piao wrote 'those who rely on virtue will thrive and those who rely on force will perish' on a scroll to curse the dictatorship of the proletariat.

"though lin piao, confucius and mencius preached such high-sounding words as 'benevolence and love' 'loyalty and forbearance', they could not hoodwink the labouring people. with historical facts and his personal experience, the fighter further exposed the reactionary essence of "benevolent government". he said: "just when my father reached manhood a landlord led kuomintang reactionaries in press-ganging him. my father ran away. the reactionaries took my grandfather instead and tortured him to death in prison exclamation this was the "benevolent government' advocated by all reactionary classes."

leaders of the company's third and fourth platoons and the seventh squad wrote articles to criticize lin piao for preaching "the doctrine of the mean" and for teaching his son to revere confucius and read confucian books.

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* Jen-min Jih-pao, Feb. 9, 1974.

Shanghai Steel Workers Criticize Reactionary Ideologies of Lin Piao and Confucius

(NCNA-English Shanghai, Feb. 10, 1974)

workers of the shanghai no. 5 iron and steel mill are acting as part of the main force in criticizing the reactionary ideologies of lin piao and confucius.

"restoration of rites" means restoration of capitalism; "benevolence" means man-eating

the mill held a rally of 9,000 recently to criticize lin piao and confucius. the first speaker was liu chun-hui, a young worker of the no. 2 electric furnace workshop. he pointed out that "the restoration of the rites" advocated by confucius was aimed at the restoration of the slave-owning system and lin piao's "restoration of the rites" was for the restoration of capitalism. though living in two different societies, both wanted retrogression. they urged "restrain oneself and restore the rites". "to restrain oneself" was their means, and "to restore the rites" was their aim. by "restraining oneself", lin piao played reactionary two-faced tactics in order to hide himself and wait for the opportunity to stage a counter-revolutionary coup d'etat. confucius tried "to restore the rites", but ran against the wall everywhere. lin piao attempted to restore capitalism but ended in an ignominious death. those who act against the current of history come to no good end, this is an inexorable law of history.

hsueh tsai-tung, a fiftynine-year-old veteran worker, indignantly exposed the reactionary essence of "benevolence" as trumpeted by confucius and lin piao. he said: "we, the working people, suffered enough from this 'benevolence'. my grandfather and father were worked to death and their blood and sweat were sucked dry by the exploiting classes under the guise of 'benevolence'. i became a child labourer at the age of six. once i had eye trouble but i had no money to afford treatment. as a result i lost my left eye. i became a 'coolie' on the wharf. when the bones of three of my toes were broken, the boss kicked me out after saying a lot of benevolent and righteous words. before liberation, i saw how the imperialists, kuomintang bureaucrats, landlords and capitalists guzzled and caroused to their hearts' content in the tall buildings while many labouring people died of cold and hunger in the streets below. in order to support my family, i carried corpses of people who had died in the streets and saw that the so-called charity institutions had signs of virtue, charity and benevolence on their gates while bodies of labouring people were piled high inside. lin piao echoed confucius and always talked about 'benevolence'. but what kind of benevolence it was? it ate, destroyed and killed people."

"to rectify titles" is to usurp party leadership and state power

sun chun-jung, an electrician, did not sleep a wink the night before the meeting in preparing his speech. he said: "confucius said that 'without right titles, words will not be proper; without proper words, nothing can succeed; and without success, rites and music will not flourish'. the last phrase showed his aim of 'rectifying titles' was to restore the rites of the chou dynasty, that is, the slave system. basing himself on the reactionary teaching of confucius of 'rectifying titles', lin piao argued that 'if the state has no head, there will be no right titles and words will not be proper'. it was an attempt to usurp party leadership and state power for his scheme of subverting the dictatorship of the proletariat." sun chun-jung said: "in a class society, words have to have a class nature and are not supra-class. confucius' words represented the interests of the slave owners so they could not be proper for the slaves. lin piao's words represented the interests of the landlords and the bourgeoisie; therefore, they are not proper for us, the workers."

worker chao hsiao-pao said at the meeting: "lin piao slandered marxism-leninism-mao tsetung thought as being out of date and marx and engels as 'living too long before us'. confucius died more than two thousand years ago, but lin piao did not say that confucius was 'outmoded'. instead, he wrote doctrines from confucius and mencius for the restoration of slavery on scrolls and hung them in his bedroom and presented some to his sworn followers. he also taught his son to worship confucius and study confucian classics. how near and dear were the doctrines of confucius and mencius to lin piao exclamation why? lin piao was in favour of the doctrines of confucius and mencius and confucius' reactionary programme for 'restraining oneself and restoring the rites'. he tried to use this reactionary ideological weapon for his criminal aim of subverting the dictatorship of the proletariat and restoring capitalism. lin piao was an out-and-out disciple of confucius."

lowly are most intelligent; elite are most ignorant

worker tsao yang angrily criticized lin piao's anti-party theoretical programme of "innate genius". he said: "lin piao, this political swindler, was a bad egg who did not study, or read newspapers and documents, and had no learning at all. he did in a dark corner and wrote such phrases as 'the heavenly horse flies through the skies, free and alone'. he described himself as the 'heavenly horse' and the 'noblest of men'. this shows he intended to usurp party leadership and state power in spreading the reactionary theory of 'innate genius'. confucius and mencius cried in their time: 'heaven endows

me with virtue' and 'if all under heaven are to have peace and order, who is there but me at the present day to bring it about?' how similar are the utterances of lin piao and confucius and mencius exclamation in a nutshell, all lin piao, this loyal follower of confucius, said was falsehood and all his actions were conspiracies and schemes. he tried to 'fly through the skies' but finally 'fell from the skies'."

huang jung-pin, a worker of the breakdown workshop, said: "who makes history, heroes or slaves? this is a fundamental question in the long struggle between the idealist and the materialist conceptions of history. confucius alleged that 'only the highest who are the wise and the lowest who are the stupid cannot be changed', and that the working people were 'inferior men' concerned only with farming and benefits. two thousand years later, lin piao said the same thing, trying to palm himself off as a 'genius' and 'super-genius', while vilifying working men as a mass of 'fools' who thought only of 'wealth' and 'wife and sons'. but who really are wise and who are stupid? chairman mao teaches: 'the lowly are most intelligent; the elite are most ignorant'. this is marxist analysis."

then huang jung-pin gave an account of the growth of production in his workshop. in 1965, output was 260,000 tons in 45 varieties. thanks to the great proletarian cultural revolution, output in 1973 rose to 420,000 tons. among the 130 varieties, a number are high grade alloy steels. huang jung-pin asked: "was this done by so-called 'noble' men"? no exclamation this was achieved by the workers under the guidance of chairman mao's revolutionary line exclamation"

at the end of the criticism meeting, workers sang "the internationale".

many wall-newspapers criticizing confucius and lin piao, blackboard bulletins and special issues of mass criticism have been put up by all workshops of this mill in recent days.

Struggle to Criticize Lin Piao and Confucius Promotes Production at Shanghai Shipyard

(NCNA-English Shanghai, Feb, 11. 1974)

in line with chairman mao's great principle "grasp revolution and promote production", workers and cadres at the chiuhsin shipyard in shanghai have expanded production in the struggle to criticize lin piao and confucius.

with marxism-leninism-mao tsetung thought as their weapon, they hit hard at lin piao's counter-revolutionary intrigues and crimes as well as the doctrines of confucius and mencius. since late january, they have written 1,450 articles criticizing lin piao and confucius and called 120 meetings at which some 1,200 people spoke.

the 250 articles contributed by the electrical workshop centered on criticizing confucius' fallacy "restraining oneself and restoring the rites" and his concept of "innate wisdom" peddled by lin piao in an attempt to usurp party leadership and state power and restore capitalism. the workers stressed that it was imperative to make a thorough and penetrating criticism of lin piao who wanted to turn the wheel of history back, so as to speed up socialist construction in accordance with chairman mao's proletarian revolutionary line. working hard and in close co-operation, the workers more than once topped their production plans. at the end of january, they were assigned to refit and repair a ship's electrical equipment in two weeks, but they completed the task in five days.

one of the production teams in the engine workshop has held seven meetings and written more than 20 articles to criticize lin piao and confucius. at the same time, the workers overcame many technical difficulties and increased the efficiency of a bending machine they made last year. the team is now an advanced unit in grasping revolution and promoting production.

workers at the propeller workshop criticized the confucian fallacy "the superior man is concerned with virtue; the inferior man with farming" and lin piao's fallacy that the working people "know only oil, salt, sauce, vinegar, firewood". they said: "we workers concern ourselves with the chinese revolution and world revolution. lin piao's slander served only to expose his true colours as a counter-revolutionary." the criticism helped evoke the workers' socialist initiative. by february 5, they had completed half the monthly quotas for castings and propellers.

members of the shipyard party committee joined the workers in the study and criticism and worked alongside them to promote production. the workers are active in making

technical innovations. eleven major technical innovations have been made since the beginning of this year, topping the figure for the first quarter of last year. the shipyard's total output value this january was 7.2 per cent above state plan. production has gone up still more rapidly in february.

CRITICISM OF CONFUCIUS

Hung-ch'i Article Criticizes Confucius' Reactionary Concepts on Education

(NCNA-English Peking, Feb. 10, 1974)

a recent issue of the journal "red flag" has an article written by tang hsiao-wen entitled "was confucius an educator of the whole people?" it points out that confucius' educational activities served a reactionary political line for a restoration of the slave system of the western chou dynasty. he was not in the least an educator of the whole people. liu shao-chi, lin piao and company exerted efforts to spread confucius' hackneyed saying "training in a region should be carried out regardless of clans." they did this solely to create a theoretical basis for their revisionist line in education and attempted to obliterate the class character of proletarian education in order to turn our schools into places for training successors to the bourgeoisie and to serve the restoration of capitalism.

the article first analyzes the kind of education confucius gave. confucius lived in the late spring and autumn period which was an era of big social change, the time of the transition in china from slavery to feudalism. confucius stubbornly remained on the reactionary side of the declining slave-owning aristorcracy. he clamoured for the revival of the already smashed states of the slave-owning aristocracy, for the continuation of its privilege, for the restoration of power to the overthrown slave-owning aristocracy. running a private school, he enrolled disciples and attempted to educate them into determined scholars and men of virtue who would rigorously observe the "rites of chou" for the purpose of restoring the slave order of the western chou dynasty. it can be seen that confucius' educational activities served the reactionary politics of the slave-owning aristocracy.

was it possible for confucius to enroll disciples without distinction as to class in order to achieve this reactionary political aim? the article asks. the greatest number of people in slave society were slaves, and slave-owners could buy and sell and torture or kill them. would they allow the slaves to receive an education? in fact, confucius himself excluded slaves from education. he divided people into several categories: "those who are born with knowledge" are the highest; "those who learn to know" come next; and "those who are dull and yet learn" come after. as for the "common people" (the slaves), they are "those who are dull and refuse to learn" -- they are the lowest ("chi shih", "the analects of confucius", hereafter called "analects"). he declared: "the highest who are the wise" and "the lowest who are the stupid" were born so and could not be changed. in his view it was impossible to educate slaves who are born "stupid". he maliciously said: "the common people (slaves -- editor) should be directed to do things but not made to understand them." ("tai po", "analects"). confucius' reactionary class nature determined that he had to be hostile to the slaves and had to advocate a reactionary policy of keeping them ignorant. most of the "poor disciples" and "low" people taught by confucius were sons of the declining slave-owning aristocracy; they were not slaves at all.

judging from the subjects that confucius taught his disciples, we can see that he did not give "education to the whole people". confucius stipulated that his disciples should study only the subjects the aristocracy wanted -- rites, music, poetry and history, focussing on the "rites of chou" in particular. he claimed to be preserving the rules and regulations of the slave order. he held that it was fundamental to study rites and that it was useful to acquire knowledge only after having first received a systematic education in the rules and regulations of the slave order. it was neither necessary nor worthwhile to learn productive labour. his disciple fan hsu once asked to be taught farming and gardening. confucius replied angrily: "i am not as good for that as an old farmer," and "i am not as good for that as an old gardener." after fan hsu had left, confucius scolded: "a mean person, indeed, is fan hsu exclamation" ("tzu lu", "analects"). would such a reactionary, who opposed his disciples taking part in productive labour and was hostile to the labouring people, ever accept slaves as his disciples? what nonsense exclamation

the article says that education serves the politics of the ruling class of a given period. there has never been nor there can be any education of the whole people that transcends classes. confucius' educational activities served the reactionary politics of restoring the slave system of the western chou dynasty. confucius himself was a loyal servant of the slave-owning aristocracy. "educator of the whole people" is a disguise in which some people have cloaked him.

the article then proceeds to show that what confucius described as "training in a region should be carried out regardless of clans" did not refer to education of his disciples, but, in fact, to compulsory military training and ideological indoctrination of the slaves.

china's ancient slave society was one of rigid class distinctions. not only were these clearly defined between different classes and strata, and officials, farmers, artisans and merchants prohibited from mixing with one another, but the various orders within the slave-owning aristocracy -- the monarch, dukes, great ministers and officials, etc. -- were all hereditary and not to be altered. being a faithful defender of the "rites of chou", confucius was pained to see that the system of classification under slavery was collapsing during the spring and autumn period when "revolt against the rulers" resulted in a state of affairs in which "the king be not a king, ministers be not ministers, fathers be not fathers and sons be not sons". so he clamoured for the order under which "the king be a king, ministers be ministers, fathers be fathers and sons be sons". how then could he have stood for breaking down class distinctions?

in confucius' doctrines as recorded in the "analects", the words "persons" and "people" were, generally speaking, two different concepts. "persons" was a broad term referring to those classes and strata other than the slaves, including slave-owning aristocrats, slave-owners in general, the emerging landlord class and individual labourers, whereas "people" was restricted to the slaves. in relation to this, the words "teaching" and "training" were likewise two different concepts. the "analects" quotes confucius as mentioning "teaching" on five occasions and in each context he used the word in connection with "persons". those receiving "teaching" were "persons" who came on their own, not under duress, but on condition that they paid tuition fees. in this light, what confucius termed "teaching" was actually the equivalent of "education" in later times, namely education for persons who belonged to those classes and strata apart from the slaves.

the "analects" mentions the word "training" on seven occasions, and confucius' own remarks made it clear that "training" was related to "people", namely slaves. its objects were the "people", and its content consisted in military training and ideological indoctrination. those who gave "training" were "persons", and those who received "training" were "people". their relations were those of ruling and submission. to receive "training" was unconditional and compulsory, not voluntary. what confucius termed "training" meant training for the slaves, which was categorically different from the word "teaching" in his diction.

the article exposes the aim of liu shao-chi, lin piao

and company in painting confucius as "an educator of the whole people" was clearing the way to push their revisionist line in education so as to restore capitalism.

the article quotes this passage from lenin: "the very term 'political' or 'non-political' education is a piece of bourgeois hypocrisy,..." bourgeois education, in fact, puts bourgeois politics in first place. the bourgeois schools train people serving the bourgeoisie. the bourgeoisie never thinks of making education serve the "whole people" irrespective of classes. but to deceive the people, it fearfully covers up this fact and clamours that "in education everyone is equal".

liu shao-chi and lin piao, agents of the landlords and bourgeoisie in the party, always were fanatic advocates of the doctrines of confucius and mencius. after nation-wide liberation in 1949, they carried forward the reactionary adverse current of worshipping confucianism. when liu shao-chi and company frantically carried out their activities for a counter-revolutionary come-back in 1962, they put up a show "in paying homage at the temple of confucius" and held "forums on confucius", in an attempt to subvert the dictatorship of the proletariat and restore capitalism by means of the spectre of confucius. hence the precept of confucius' "training in a region should be carried out regardless of clans" and other fallacies such as educating students by "breaking down class barrier" and "education for all" were spread far and wide. liu shao-chi, lin piao and company were very eager to extol confucius as "an educator of the whole people" and preached the nonsense "training in a region should be carried out regardless of clans". they did this to create a theoretical basis for their revisionist line in education and attempted to obliterate the class character of proletarian education so as to turn our schools into places for training successors to the bourgeoisie so that the landlords and bourgeoisie could continue their monopoly of culture and education, subvert the dictatorship of the proletariat and restore capitalism.

REVOLUTION IN EDUCATION

Peking Primary School Pupil Refutes Erroneous Views About Revolution in Education

(NCNA-English Peking, Feb. 11, 1974)

today's "people's daily" frontpages an open letter by huang shuai, a peking primary school pupil, to wang ya-cho, of the political department of the 19th regiment of the inner mongolia production and reclamation units, criticizing his erroneous views about the revolution in education. it has an editor's note accompanying the letter and a full page of articles contributed by revolutionary teachers and students from different parts of china and a people's liberation army fighter praising the pupil's revolutionary spirit of going against the tide.

twelve-year-old huang shuai is a fifth-year pupil at the chungkuan no. 1 primary school. the "people's daily" on december 28, 1973 carried her letter to the press and excerpts from her diary, which she had written in the revolutionary spirit of going against the tide to criticize the old educational system that advocated the "schoolmaster's absolute authority" and to condemn the doctrines of confucius and mencius peddled by lin piao.

today's "people's daily" editor's note says: "since the letter of huang shuai, a young revolutionary fighter, and excerpts from her diary appeared in our paper, teachers and students and people in various walks of life have expressed warm support for her revolutionary spirit of going against the tide and praised the younger generation which grows up sturdily under the nourishment of mao tsetung thought. but there are other people who have found huang shuai's action distasteful and come out with criticism. comrade wang ya-cho is one of them. huang shuai has written a letter in reply, refuting his erroneous views in a systematic, convincing and forceful way. her letter is worth reading.

"this shows that the struggle between the two lines and two ideologies on the educational front is still very sharp. whether to advance or retrograde? whether to carry the revolution forward or resort to eclecticism and make compromises? whether to encourage and foster revolutionary new-born things or decry them? these are vital questions that must be settled if we are to develop the excellent situation in the revolution in education."

the editor's note calls on teachers and students, in the course of the struggle to criticize lin piao and confucius, to re-study chairman mao's instructions on the revolution in education against the background of the current class struggle and two-line struggle,

eradicate the virus of the revisionist line in education and carry the proletarian revolution in education through to the end.

in her letter to wang ya-cho, huang shuai said: "your letter raises questions that call for deep thought. for example, is there still a struggle between the two classes and the two roads on the educational front? has the pernicious influence of the revisionist line been eradicated? are children allowed to take part in the revolution in education? do they know how to make revolution? shall we carry the proletarian revolution in education through to the end or stop it because we have already gone too far? people with different class stand give different answers to these questions of principle. this precisely shows that the proletariat and the bourgeoisie are locked in a life-and-death struggle on the educational front.

"is the situation 'fine' or 'terrible' as regards the current revolution in education? here, i think, lies our fundamental difference. an invigorating revolutionary atmosphere prevails in our class and school and throughout peking and the country. the pernicious influence of the revisionist line in education once set teachers and pupils against each other. chairman mao's revolutionary line today re-unites teachers and pupils; they are fighting shoulder to shoulder. the teacher in charge of our class is now brimful of revolutionary zeal. he said: 'the revolution in education is a great help to me in strengthening my ideological remoulding and improving my work to train successors to the proletarian revolutionary cause. i'll never forget the profound lesson i've received.' he has become our fine comrade-in-arms and fine 'squad leader'. one of our former teachers came to our class and asked us for opinions. he was moved to tears when the whole class applauded him. our class has written many big- and small-character posters. we are conscientious in observing discipline and doing physical labour. we have improved in our study and those who lagged behind have caught up. ours is now a class in which everyone is a little red guard, studying well and making progress every day."

huang shuai criticized wang ya-cho, saying: "instead of acclaiming this excellent situation, you grumbled at it and denounced it. this shows that your stand is wrong. you stand on the side of the bourgeoisie. what you advocate is the 'benevolence' peddled by confucius more than 2,000 years ago, isn't it?"

holding entirely different views from wang ya-cho's, teachers and students, as well as workers, peasants and soldiers in various places warmly praise huang shuai for her revolutionary spirit of going against the tide. they express the wish to learn from her.

chang pao-lin, a fighter of a p.l.a. unit, wrote: "we revolutionary fighters have a great admiration for huang shuai's courage to go against the tide. we will learn from revolutionary youngsters and strive to arm ourselves with marxism-leninism-mao tsetung thought. we will deepen the struggle to criticize lin piao and confucius, and break with all obsolete, traditional ideas."

teachers and students of the third-grade class of the yungtingmen middle school in peking pledged in their three articles that they would learn from huang shuai and pool their efforts to criticize the revisionist line in education.

chen chun, a teacher at the chengkuan school in chihsien county of hopei province, declared that the "schoolmaster's absolute authority" should be opposed. when a student in his examination paper criticized chen chun for lack of agricultural knowledge, chen chun praised him. having read huang shuai's letter and diary, chen chun became all the more confident in carrying out the revolution in education alongside the students. he said: "in the struggle to criticize lin piao and confucius, i would unite with the revolutionary students and teachers and carry the proletarian revolution in education through to the end."

chiang szu-chien, a teacher at a may 7 school on the outskirts of hangchow, said in his article: "we teachers must keep to the marxist principle of going against the tide, encourage students to use the party's basic line as their guide to action and take an active part in criticizing lin piao and confucius. we should not repress the revolutionary initiative of the students. we should judge them by the five requirements for the worthy successors to the revolutionary cause of the proletariat, not by the false criterion of their obedience to teachers. we should follow the party's educational principle that students must develop morally, intellectually and physically and become a worker with both socialist consciousness and culture."

THEATRICAL FESTIVAL

Caravan Artists in Inner Mongolia Welcomed at North China Theatrical Festival in Peking

(NCNA-English Peking, Feb. 10, 1974)

caravan artists, called ulanmuchi in the mongolian language, from the inner mongolian autonomous region have been warmly welcomed at the north china theatrical festival now being held in peking. this group, one of the dozens of its kind in inner mongolia, is noted for its whole-hearted service to the workers, peasants and soldiers. it travels with carts or on horseback all year round to perform music, songs and dances on the grasslands.

having nine men and six women in the company, the ulanmuchi presented 14 items in a two-hour programme. they included the dances "people on the grasslands sing the praises of chairman mao", "bumper harvest for chairman mao", "patrol on the frontier" and "taking over the horse whip"; the song "pay a visit to our frontier guards"; ballad "good party secretary of our production brigade", as well as other songs and instrumental music.

the items mirror the struggle and life of the people on the grasslands. they extol the outstanding deeds of the workers, peasants and soldiers and express the boundless love of the people of various nationalities in inner mongolia for the party, the great leader chairman mao and the socialist motherland. all the songs, dances and instrumental items won warm applause for their strong presentation in national style.

all 15 artists are mongolian. they can sing in the mongolian and han languages and dance and play musical instruments. one who is soloist in one item may be a dancer in another, and one who plays leading role in one item may be an accompanist in another.

since its founding in 1966 during the great proletarian cultural revolution, this ulanmuchi group directly under the autonomous region has kept to the orientation for revolutionary literature and art charted by chairman mao. they go among the workers, peasants and soldiers and into the heat of struggle. the programme they presented at the theatrical festival is drawn from the many items they have created in the three revolutionary movements of class struggle, the struggle for production and scientific experiment. the song "pay a visit to our frontier guards" tells of the love of the herdsmen for the people's liberation army frontier guards. when three herdsmen appear on the stage, singing and dancing, the audience visualize a vast grassland and see the close relationship between the herdsmen and

armymen. this item was created while artists were on a performance tour of the border areas when they learned of the life and struggle of the frontier guards.

when on tour of grasslands and communes, the artists heard many instances of educated young people making great efforts to remould their world outlook with the help of poor and lower-middle herdsmen and devoting their life to building new socialist villages and grasslands despite hardship and fatigue. they created the dance "taking over the horse whip" on the basis of these instances. it relates how herdsmen teach educated young people from peking to tame horses and how these young people grasp the skills with the determination to settle down on the grassland all their life. it praises the victory of chairman mao's revolutionary line.

the items were revised on the basis of opinions raised by workers, peasants and herdsmen and have become very popular among them.

the artists conscientiously learned from the successful experience of the revolutionary model theatrical works and improved their programme last year by polishing old items and creating 37 new ones, including songs, dramas and dances. a literary and art journal carried 14 of them which were also published as a booklet. the song "chairman mao, the people on the grasslands love you" was included in a selected song book compiled by the cultural group under the state council.

members of the ulanmuchi group spend much time in factories and mines, villages, pastoral areas and border regions, apart from necessary periods for study, creation and rehearsing. they once travelled 2,000 kilometres in two months in the dead of winter generally 40 degrees below zero (centigrade), performing for frontier guards and militiamen in border areas. last year they visited 12 people's communes in eight leagues on a performance tour, travelling 3,500 kilometres in 90 days, for audiences totalling 200,000. they sometimes performed three to four hours at a stretch at the request of the audience. they performed for individual families as well as big gatherings. a poor herdsman wanted very much to see the performance but he could not leave his tent because of illness contracted in the old society. some members of the ulanmuchi immediately went to perform for him.

workers, peasants, herdsmen and soldiers all have a good word to say about the artists and take their performances as the attention shown them by the party and chairman mao and an application of the party's policy on nationalities.

the artists are mostly from poor herdsmen's families and some were herdsmen themselves. some were amateurs, while others had not studied singing and dancing before they joined the group. however, they are devoted to chairman mao's revolutionary line in literature and art and to serving the workers, peasants, herdsmen and soldiers. they learned to sing, dance, play musical instruments fairly quickly and began creating theatrical items. their performance fires the revolutionary enthusiasm of the workers, peasants, herdsmen and soldiers and helps unite and educate the people and attack the enemy.

SPRING FARMING

Preparations for Spring Farming in East China Countryside

(NCNA-English Foochow, Feb. 10, 1974)

cadres and commune members in the lungchi region of east china's fukien province are busily preparing for spring farming. they have reclaimed, levelled and improved eleven thousand hectares of land since the start of winter. they have built 2,800 water conservancy projects and collected 120 million baskets of manure. paddy fields have been flooded for sowing, and 500 tons of rice seeds are being soaked.

one of fukien's high yield area, the lungchi region consists of ten counties and cities. it had a rich harvest last year. when the autumn harvest and winter sowing were finished, communist party committees at all levels continued the movement to criticize lin piao and rectify the style of work by strengthening the education in political line. summing up the year's work, they led the cadres and commune members in studying the documents of the tenth party congress and acting in the spirit of it. then they pinpointed where they were lagging behind and mapped out measures to catch up. throughout the region, from production teams upward, work is directed in a mass drive toward changing natural conditions.

around the spring festival, leading cadres worked at basic level units. the daily number of people taking part in collecting manure increased from 48,000 to 69,000 in a county. they have gathered six million baskets of farmyard and miscellaneous manure every day. a people's commune applied more fine manure to its 1,470 hectares of early rice.

SCIENTIFIC EXPERIMENTS

Shanghai Institute of Entomology Carries Out Scientific Experiments in Countryside

(NCNA-English Shanghai, Feb. 10, 1974)

members of the shanghai institute of entomology have gone to the countryside to carry out experiments to help and promote agriculture.

scientists of the insect hormone group have conducted research on sex attractants to control the pink bollworm, an important pest of cotton crop. the larvae of this pest bore into the cotton plant and cause the shedding of buds and bolls. insecticides have little effect because the larvae usually finish such boring within one hour after hatching.

the scientists explored ways to synthesize sex attractants. they also devised a method to extract sex attractants, namely, sex message hormones, from the abdomen of pink bollworms. experiments in cotton fields show that the extract of sex attractants from female pink bollworms lures the male moths. such extracts cost little and are easy to make and use. they are welcomed by the former poor and lower middle peasants.

during their stay in the countryside, scientists from the institute have learned modestly from the peasants and benefited from their abundant experience. the scientists of the parasitic wasp group had difficulty in breeding the chalcid fly tetrastichus, a useful egg-parasite to kill paddy borers in rice-growing areas on hainan island. in order to breed this egg-parasite, it is essential to have a kind of insect as its substitutiv host. based on scientific data, they knew that this chalcid fly lived as parasite only on the white tip borer from sugarcane besides paddy borer. but peasants told them that such fly could also live on the egg mass of the brown paddy borer. with clues offered by the peasants, they made a survey of the eggs of 26 different kinds of insects and verified that both brown paddy borer and surgarcane borer could be used as substitutive hosts of the chalcid fly tetrastichus. this enriched their scientific research and facilitated the breeding of such flies for the control of paddy borers.

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* FOREIGN RELATIONS *
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CHINA AND BELGIUM

Chinese Photo Exhibtion Opens in Belgium

(NCNA-English Brussels, Feb. 9, 1974)

an exhibition of photos of the people's republic of china organized by the belgium-china association opened yesterday in antwerp, the second largest city in belgium.

among the more than 150 people present at the opening ceremony were rene dekkers, chairman, jean nihon, vice-chairman, and serge pairoux, secretary-general, of the belgium-china association, senators, deputies and well-known personages in the fields of culture and art.

chinese ambassador li lien-pi was also present.

speaking at the ceremony, albert mulkens, member of the antwerp regional committee of the belgium-china association, said that the exhibition reflects the chinese people's successes in socialist revolution and socialist construction and that it would bring the people of china and belgium closer to each other.

on display are over 80 photos depicting the history of china's revolution and its socialist revolution and socialist construction. traditional chinese paintings on modern themes are also among the exhibits.

the exhibition will last for one month.

CHINA AND JAPAN

Chang Hsiang-shan Meets and Fetes Japanese Guests

(NCNA-English Peking, Feb. 11, 1974)

chang hsiang-shan, vice-president of the china-japan friendship association, this evening met and feted the members of the friendship delegation of the private railway union of japan with kazuo yoshioka as its leader and kiyoshi matsumoto and yoshihiro furuta as its deputy leaders. they had a cordial and friendly conversation.

present on the occasions were leading members of organisations concerned, including han hsi-ya, wang ching-ju, kuo ying-fu and liu chih.

the delegation arrived here yesterday for a friendly visit to china at the invitation of the china-japan friendship association.

Chinese Youth Delegation Visits Kansai and Kyushu of Japan

(NCNA-English Tokyo, Feb. 11, 1974)

the visiting chinese youth delegation returned here today after visiting kansai, fukuoka, nagasaki and kumamoto from february 7 to 10.

on february 7, the delegation went to kobe which has friendly ties with the chinese city tientsin. it was warmly received by more than 40 youth and other friendly organizations of hyogo prefecture and kobe city. at a meeting in hyogo prefecture, japanese friends presented the chinese guests with over 100 red banners inscribed with "long live the unity and friendship between the japanese and chinese peoples" and their signatures. a japanese youth seita wrote on a card sent to the chinese friends: "let us youth unite to strive with our wisdom, courage and enthusiasm for the generation-after generation friendship between the chinese and japanese peoples." another japanese friend takada, shaking hands warmly with a member of the chinese delegation, said again and again: "wish a long, long life to chairman mao exclamation" "long live the unity and friendship between the japanese and chinese youth exclamation"

from february 8 to 10, the chinese delegation visited fukuoka, nagazaki and kumamoto prefectures of kyushu where they were warmly welcomed by the local youth and other people. the chinese guests made broad and friendly contacts with local young workers, peasants and women.

CHINA AND NEPAL

Chinese Sports Delegation Leaves for Nepal

(NCNA-English Peking, Feb. 10, 1974)

a chinese sports delegation led by chuang tse-tung left here by air today for a friendly visit to nepal. the delegation was seen off at the airport by li ching-chuan and li meng-hua, leading members of the chinese physical culture and sports commission, and y. k. silwal, charge d'affaires ad interim of the nepalese embassy in peking.

leaving by the same plane was a chinese table tennis team with wang chuan-yao as the head and cheng min-chih as the deputy head to take part in the international table tennis invitational tournament held by the nepal table tennis association to mark the nepalese national democracy day.

CHINA AND SWITZERLAND

Swiss Professor Leaves Peking for Southern China

(NCNA-English Peking, Feb. 10, 1974)

professor r.p. kramers, head of the chinese department of zurich university of switzerland, left here yesterday to tour southern parts of china before going home.

he arrived in china on february 1 for a friendly visit at the invitation of the chinese literature department of peking university.

during his stay in peking, professor kramers was met and feted by wang lien-lung, chairman of the peking university revolutionary committee.

CHINA AND VIETNAM

Chinese, Vietnamese Table Tennis Teams Play Second Friendship Match in Hanoi

(NCNA-English Hanoi, Feb. 10, 1974)

the chinese table tennis team played its second friendly match with the hanoi team here yesterday evening.

participating in the matches were: chinese players yu yi-tse, lin wei (f.), wang wen-hua, lin mei-chun (f.), ku chen-chiang and chao kuo-cheng; and vietnamese players quan tu trac, do thuy nga (f.), hoang the vinh, nguyen thi mai (f.), nguyen truong huy and nguyen dinh phan.

the matches proceeded in a warm atmosphere of friendship. six men and women singles events were followed by exhibition matches of men doubles played by chou lan-sun and hoang the vinh against nguyen truong huy and chao kuo-cheng.

all the matches were warmly cheered and applauded.

during the past two days, the chinese players paid calls on the vietnamese general department for physical culture and sports and the hanoi administrative committee, and were accorded warm welcome by them.

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* NATIONAL *
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CRITICISM OF LIN PIAO AND CONFUCIUS

Thoroughly Criticize and Repudiate the Reactionary Thought of Lin Piao and Confucius, Firmly Occupy and Transform the Educational Battlefront

by

K'ang Ch'ing-hsüan (康清选)
Deputy Secretary of the General Party Branch of the Automation Department and member of the Workers' Propaganda Team, Tsinghua University

(Peking Kuang-ming Jih-pao, February 1, 1974)

Kuang-ming Jih-pao Editor's Note:

Recently, the editorial department of this paper convened a forum on criticism of Lin Piao and Confucius. Those comrades attending the forum joyfully delivered speeches on the significance in criticism of Lin Piao and Confucius and in criticism and repudiation of the way of thinking that honored Confucianism and was opposed to Legalism, and on the relations of criticism of Lin Piao and Confucius with the Party effort to unite, educate and transform the intellectuals. Our paper will publish these speeches one by one beginning today. We welcome the active participation in this struggle by the broad masses of workers, peasants and soldiers, revolutionary cadres and revolutionary intellectuals through sending us their contributions.

The bourgeois careerist, conspirator, double-dealer, renegade and traitor Lin Piao was a genuine disciple of Confucius. Like all reactionaries on the verge of extinction in history, he worshipped Confucius and was opposed to the Legalist school. He attacked Ch'in Shih Huang and took the

ways of Confucius and Mencius as reactionary ideological weapons for scheming to usurp leadership in the Party, seize power and restore capitalism. Consequently, in order to criticize Lin Piao, it is necessary to criticize Confucius. The criticism of Confucius is a component of the criticism of Lin Piao. It represents the in-depth development of the criticism of Lin Piao for digging up the root of Lin Piao's counter-revolutionary revisionist line in the ideological sphere. For the purposes of consolidating and developing the fruits of the great proletarian cultural revolution, of consolidating the proletarian dictatorship, of guarding against capitalist restoration and of building socialism, we must look upon the criticism of Lin Piao and Confucius as a matter of top importance, and grasp it firmly, properly and through to the end.

The doctrines of Confucius and Mencius have been in circulation for more than 2,000 years in China and have a very deep influence among the intellectuals. The criticism of Lin Piao and Confucius in depth is an indispensable struggle for the intellectuals to achieve ideological emancipation and carry out self-remolding. We hope that the broad masses of intellectuals will join the workers, peasants and soldiers in actively participating in this struggle, learn Marxism-Leninism-Mao Tse-tung's thought and transform their world outlook through struggle, and raise their awareness in the aspects of ideology and political line so that they could better serve the socialist revolution and the building of socialism.

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Chairman Mao teaches us: "It is necessary to grasp the class struggle in the ideological sphere." The Political Report to the 10th Party Congress points out, "We should attach importance to the class struggle in the superstructure, including all spheres of culture, transform all parts of the superstructure which do not conform to the economic base." The "New Year's Day Message" of the two papers and one magazine of the Central Committee also stresses, "It is necessary to carry on the criticism and repudiation of the way of thinking that worships Confucianism and is opposed to Legalism." It points out, "The criticism of Confucius is a component of the criticism of Lin Piao." The criticism of Confucius is a political struggle and is also a great revolution in the ideological sphere of the superstructure. Confucius was dead more than 2,000 years ago, but his reactionary thought is still with us. The criticism of Confucius in depth and the thorough elimination of his pernicious influence are of far-reaching significance toward consolidating and developing the fruits of the great proletarian cultural revolution, guarding against capitalist restoration, consolidating the proletarian dictatorship and giving impetus to the socialist revolution and the building of socialism.

The facts show that many historical figures who carried out restoration activities and ringleaders of the opportunist line within the Party were those who worshipped Confucianism and opposed Legalism. They attacked Ch'in Shih Huang, tried to turn back the wheel of history, and invoked the ghost of Confucius to advocate restoration. The renegade, hidden traitor and scab Liu Shao-ch'i openly peddled the ways of Confucius and Mencius in his sinister "Self-Cultivation" in a vain attempt to topple the proletarian dictatorship and restore capitalism. The bourgeois careerist, conspirator, double-dealer, renegade and traitor Lin Piao was also a genuine disciple of Confucius. He honored Confucianism and was opposed to Legalism. He attacked Ch'in Shih Huang and adopted the ways of Confucius and Mencius as reactionary ideological weapons for scheming to usurp leadership in the Party, seize power and restore capitalism. He advocated more than once, "Of all things, this is the most important: To subdue one's self and return to propriety." "To subdue one's self and return to propriety" was Confucius' reactionary political program for restoring the system of slavery. In clamoring again and again for "subduing one's self and returning to propriety," Lin Piao's criminal object was to turn back the wheel of history. He looked upon the toppling of the proletarian dictatorship and the restoration of capitalism as the most important "of all things." Consequently, in order to smash the restoration plot of the class enemy, firmly occupy the educational battlefront and use Marxism-Leninism-Mao Tse-tung's thought to transform the old university, we must take the Party's basic line as the key link, criticize Lin Piao and Confucius in depth, thoroughly destroy the Confucian school,dig deep for the root of Lin Piao's revisionist line, and expose the ultra-Right essence of Lin Piao's counter-revolutionary revisionist line.

I was formerly a worker of the People's Printing Press who joined the workers' Mao Tse-tung thought propaganda team of the capital and came to Tsinghua University more than five years ago. During these five years, guided by Chairman Mao's revolutionary line, the working class has exercised leadership in the school, workers, peasants and soldiers have come to attend and manage the university, and the university has been transformed with Marxism-Leninism-Mao Tse-tung's thought, thus bringing great changes to Tsinghua University.

Through going to factories and the countryside, receiving re-education from the workers, peasants and soldiers, and criticizing Lin Piao and Confucius on this occasion, the broad masses of revolutionary teachers and students of Tsinghua University have greatly raised their awareness of class struggle and the two-line struggle, and a large number of activists who are resolved to carry the proletarian revolution in education through to the end have come to the fore. The majority of teachers in the school are willing to accept the leadership of the Party, to identify themselves with the workers, peasants and soldiers and to make a success of teaching reform. However, a very great number of the original teachers were from the old society and trained by the old school, and the ways of Confucius and Mencius were taught and learned in the old school. For more than ten years prior to the great cultural revolution, because the counter-revolutionary revisionist line pushed by Liu Shao-ch'i also peddled the ways of Confucius and Mencius, such ways had a deeper influence among the intellectuals. For example, such things as looking down upon the workers and peasants, despising manual labor, private ownership of knowledge, waiting for the right

price to sell, the doctrine of the Mean, excelling at in scholarship in order to be officials etc., were all ideological shackles that hampered a section of the intellectuals from continuing the revolution.

Consequently, the criticism of Lin Piao and Confucius in depth is a very realistic struggle for transforming the world outlook of the intellectuals. In the course of launching the struggle for the deep-going criticism of Lin Piao and Confucius, it is most necessary for us to encourage the intellectuals to plunge themselves vigorously into this struggle, to consciously transform their world outlook through struggle and to raise their awareness of class struggle and the two-line struggle.

The object of Confucius in promoting education was mainly for training successors to the "back to the ancients" and restoration cause. In association with the two-line struggle since the founding of the People's Republic of China, the revisionist line in education of the past also sought to train successors to the bourgeoisie. The object of Lin Piao in teaching his son to honor Confucius and read classics was especially for training a successor to the bourgeoisie, in a vain attempt to topple the proletarian dictatorship and establish the feudal fascist hereditary dynasty of the Lin family. Therefore, it is my opinion that in the course of criticizing Lin Piao and Confucius, it is necessary to criticize vigorously the reactionary educational objective of Confucius, and grasp this mortal wound of "restoration" for thoroughgoing criticism.

Swindlers like Lin Piao try their utmost to oppose the proletarian revolution in education, maliciously attack the participation of intellectuals in manual labor as "reform through labor in disguise," and oppose the exercise of leadership by the working class in school and the sending of workers, peasants and soldiers to attend college. Their criminal object is to uphold and enlarge the difference between those who labor with their minds and those who labor with their strength so as to enable the bourgeois intellectuals to continue with their rule in the school. In light of the reactionary fallacies of swindlers like Lin Piao, we must energetically criticize the reactionary thoughts of Confucius and Mencius such as "one who excels in scholarship become an official" and "those who labor with their minds govern others; those who labor with their strength are governed by others," and dig deep for the old root of "getting learned in order to be an official" publicized by the revisionist line in education. We must go on criticizing Confucius for spreading stuff of idealist transcendentalism such as "born with knowledge." It was also Confucius that gave origin to education for the "gifted" and "intellectual culture first" publicized by the revisionist line in education, and the "theory of innate genius" advocated by Lin Piao. Through criticizing Confucius, we can remove the ancestral tomb of the revisionist line in education, and enable the teachers to distinguish between major issues of right and wrong, distinguish what is Chairman Mao's revolutionary line and what is the revisionist line, and carry the proletarian revolution in education through to the end. Therefore, the criticism of Lin Piao and Confucius in depth is an important class struggle in the ideological sphere of the superstructure as well as an important part of the revolution in education. The ways of Confucius and Mencius must be thoroughly criticized before the intellectuals can greatly transform their world outlook and better serve the people.

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My Own Views on the Relations of the Criticism of Lin Piao and Confucius with the Unity, Education and Transformation of Intellectuals

by

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(Peking Kuang-ming Jih-pao, February 1, 1974)

The movement to criticize Lin Piao and Confucius is assuming the proportions of a new surging tide. After this movement, the people of the whole country are bound to greatly raise their understanding of the ultra Right essence of Lin Piao's counter-revolutionary revisionist line and their awareness of the line. After this movement, the people of the whole country will receive a profound course of socialist education.

This movement is of especially great significance to the intellectuals and especially the intellectuals of the old school. This is because the pernicious influence of the reactionary thought of Confucius has an especially great hold on them. This movement is closely related with the Party effort in uniting, educating and transforming the intellectuals.

In this connection, I have acquired some perception and understanding in the past few months.

The mass movement to criticize Lin Piao and Confucius started last autumn. At first I was rather nervous. I thought: That is bad since I all along worshipped Confucius prior to the great cultural revolution. Now that we have to criticize Lin Piao and Confucius as well as those honoring Confucius, I would become a target of the revolution again. Later, it also occurred to me that this was not the correct way of thinking, since it still proceeded from my old stand prior to the great cultural revolution. I worshipped Confucius in the past because my stand was reactionary and I followed the wrong line in the past. During the great cultural revolution, this had been made known to me. I also had initially made a self-criticism on the question of worshipping Confucius. I should now on the basis of what criticism I had made further criticize Confucius and my past Confucius-worshipping ideology.

Learning of this way of thinking of mine, the leadership of the school encouraged me to tell my present understanding of Confucius at a general meeting of teachers and students of the Department of Philosophy. The first article published by the Academic Journal of Peking University was my speech delivered at this meeting. In the process of drafting this speech, my nervousness gradually disappeared. I felt more and more relaxed and became happier. I sensed the great blessing of my being able to join the revolutionary masses in criticizing Confucius and those honoring Confucius. Therefore, I wrote at the end of that speech: The great proletarian revolution is developing in depth. A new revolution is going on within the sphere of the history of Chinese philosophy, with Chairman Mao personally taking the lead and charting the orientation. I am close

to eighty and had devoted myself to the history of Chinese philosophy for half a century in the past. What a great blessing it is that I am now able to see this great revolution. I am able not only to see it but also to take part in it, and this is a still greater blessing. After I delivered my speech, the audience also gave me great encouragement.

I thought at the time: At the beginning of the criticism of Lin Piao, Confucius and those honoring Confucius, I felt as though it was a disaster for me. Afterward, I felt that it was really a blessing to me. This was because the stand I took at first and afterward was different and the line I followed was also different. From worshipping Confucius to criticizing Confucius, from the feeling that it was an apparent disaster to the feeling that it was really a blessing--this represented my transformation through ideological remolding. Such transformation was inseparable from the education I received in the great cultural revolution and was made on that foundation.

Subsequently, the leadership again encouraged me to speak at a general meeting of the old teachers in Peking University for criticizing Lin Piao and Confucius. My second article published by the Academic Journal of Peking University was my speech delivered at that meeting. In the course of drafting this speech, I gradually realized that there is the struggle between the two lines in the history of philosophy. One line is for the restoration of the old order represented by the Confucian school of learning, and the other line is opposed to the restoration of the old order represented by the Legalist school. In the long feudal society of China, the ways of Confucius and Mencius formed the dominant thought. All feudal history of philosophy eulogized and played up the Confucian school and disparaged the Legalist school. The bourgeois history of philosophy also took the same course. This was an old case with more than 2,000 years' standing. The revolution in the history of Chinese philosophy seeks to overthrow this old case and to set right once again the history that had been stood on its head. With the struggle between the two lines in the history of philosophy clearly understood, I also understand the revolution in the history of philosophy.

My purpose in telling here some of the background that led to my writing the two articles in question is to explain that if I have raised in any way my understanding in these two articles, it is inseparable from the encouragement of the leadership, which also means inseparable from the Party policy to unite, educate and transform the intellectuals.

On December 3 last year, the Kuang-ming Jih-pao reproduced these two articles of mine with an editor's note added. This gave further embodiment to the Party policy for uniting, educating and transforming the intellectuals. I was greatly moved. Although the editor's note was short, his words were serious and his heart thoughtful as though there were thousands of sentences each of which embodied the kind heart of the Party in exhorting the intellectuals and especially the old intellectuals with earnest words.

The first paragraph of the "Editor's Note" gives me encouragement. Actually, there is nothing unusual in the contents of those two articles of mine. But the Party policy for uniting, educating and transforming the intellectuals

seeks to affirm any progress of the intellectuals, no matter how small it is and even though it is at the budding stage, so as to encourage them to continue with the advance.

The second paragraph of the "Editor's Note" discusses the significance in criticizing Lin Piao and Confucius. I feel that this is a task set by the Party for the intellectuals.

The third paragraph of the "Editor's Note" encourages the intellectuals to continue with their advance in struggle. As far as I am concerned, this is an encouragement.

The words in the "Editor's Note" are not directed toward me alone. They show the general concern of the Party for the intellectuals and especially the old intellectuals.

At the time, I composed a poem to express my emotions. The poem says,

"No wonder all branches are covered with flowers in
Spring,
It is time to admire the fragrance in the resplendent
garden.
No sooner the pink buds are revealed,
They are tenderly caressed by the east wind."

This east wind is the basic line of the Party for the entire historical period of socialism formulated by the great leader Chairman Mao and the Party policy for uniting, educating and transforming the intellectuals.

I recall that in the past I also was a contemporary of the May 4 Movement. The May 4 Movement opposed the decadent and reactionary old morality, old culture and old literature, and was of the opinion that Confucius was the general representative of these things. It put forward the slogan of "Down with the Confucian school." From then on, the overthrow or support of the Confucian school has become an important hallmark of revolution or counter-revolution.

I was in support of the Confucian school. After the May 4 Movement, the old methods for honoring Confucius in the feudal society no longer worked, and I had to use the bourgeois methods to support the Confucian school. This found concrete expression in my writing the "History of Chinese Philosophy" in the thirties and those things eulogizing the ways of Confucius and Mencius during the War of Resistance against Japan. They were for serving the big landlord and bourgeois classes and especially the rule of the Kuomintang reactionaries. After liberation, the bourgeois methods also did not work, and I had to use the revisionist methods to support the Confucian school. This found concrete expression in my writing in the sixties that half volume of the "New History of Chinese Philosophy" which was for serving the counter-revolutionary revisionist line of Liu Shao-ch'i and Lin Piao.

In short, in working on the history of philosophy in the past, I mainly clung to the history that had been stood on its head. At present, this history which had been stood on its head has been set right again. After history has

been set right, I have a clearer and deeper understanding of the historical facts. But why was it that I saw nothing of these facts in the past and insisted on standing history on its head?

This was because I followed politically the "back to the ancients" line headed by Confucius in the past. Therefore, I advertised idealism in philosophy and played up Confucius in the history of philosophy. The class stand I took in the past was the stand of the big landlord and bourgeois classes, and my past world outlook was the bourgeois world outlook. Taking such a stand and using such world outlook to observe society and history, I could do nothing else but to honor Confucius.

One cannot see the true appearance of society and history nor learn Marxism-Leninism-Mao Tse-tung's thought with the bourgeois world outlook. Marxism-Leninism-Mao Tse-tung's thought forms the theoretical foundation for guiding the proletarian revolution. If a person does not take the revolutionary stand, no matter how you explain things to him, he would not understand.

Prior to the great cultural revolution, some people said that when our old intellectuals read Chairman Mao's books, they often understood them right away, but forgot them once they put them aside and always applied them in the wrong way. I also deeply share this feeling. They actually did not understand such books although they thought they did. Those who did not understand them but thought they did were much more dangerous than those who did not understand them. Because they did not understand them, they forgot them once these books were laid aside. Because they did not understand such books although they thought they did, they always applied them in the wrong way. Although they talked in terms of studying Marxism-Leninism-Mao Tse-tung's thought, they actually donned the mantle of Marxism-Leninism-Mao Tse-tung's thought to cover up their bourgeois ideology, and they still did things in the bourgeois way. My "New History of Chinese Philosophy" was an example.

The movement to criticize Lin Piao and Confucius has enabled me to understand more clearly the struggle between the two lines ideologically and politically. It enables me to see what line I took in the past and what line I should follow now. It enables me to see the reactionary role of honoring Confucius and what kind of people worship Confucius. Honoring Confucius or criticizing Confucius is not an academic problem but a question of reality and of political struggle.

More importantly, the movement has made me see further that in the final analysis, the intellectuals must be thoroughly transformed, and must transform their class stand and remold their world outlook as taught again and again by Chairman Mao.

The New Year's Day editorial of the Jen-min Jih-pao, Hung-ch'i magazine and Chieh-fang-chün Pao quotes Chairman Mao's teaching saying: "We hope that the intellectuals of China will go on advancing in their own course of work and study, gradually embrace the communist world outlook, gradually learn well Marxism-Leninism and gradually identify themselves with the workers and peasants without coming to a standstill halfway, much less going backward because there is no way out in going backward." What Chairman Mao deals with here are the transformation

of class stand and the remolding of world outlook. These two matters are basically one and the same thing. Whatever the class stand, whatever the world outlook.

The transformation of the stand and the remolding of the world outlook must be carried out through work and study, and the subjective world must be remolded in the course of remolding the objective world. At present, we must remold the subjective world in the course of playing an active part in the struggle for the criticism of Lin Piao and Confucius. This is a fact. In the past, I was most deeply poisoned by Confucian thought. If I do not actively participate in the criticism of Lin Piao and Confucius, how can I cleanse my mind of the poison of Confucian thought? How can I rid myself of the spiritual shackles imposed by Confucian thought? In fact, I felt that my outlook got broader and I was greatly heartened after my participation in the last criticism of Lin Piao and Confucius. A person can be enlightened by listening to the criticism of Lin Piao and Confucius by other people and by reading others' articles, but the results derived cannot be compared with his own criticism of Lin Piao and Confucius. A person can rid himself of his own spiritual shackles only through his own efforts.

I went in 1915 to Peking University to study in the Department of Philosophy. I envy very much the worker-peasant-soldier students now studying in the Department of Philosophy because what they study is Marxism-Leninism-Mao Tse-tung's thought, and the moment they come to school, they take the revolutionary line in philosophy. What I studied at my time was the feudal dross, and the moment I came to school I had to take the "back to the ancients" line.

I often thought that I was born too early. But what could be done? Although I was born too early, I have the fortune to die late, and now I can still study Marxism-Leninism-Mao Tse-tung's thought and fight together with the revolutionary young fighters.

Naturally, there are in my mind many old conventions that offer obstacles to my studies and hamper my fight. But these conventions can be done away with. The criticism of Lin Piao and Confucius is an important way to abolish these conventions.

Put destruction first and in the process you have construction. In the course of criticizing Lin Piao and Confucius, I have also learned Marxism-Leninism-Mao Tse-tung's thought. The harvest from such study is very different from things derived exclusively from the study of books because it is derived from practice and struggle. This means remolding the subjective world in the process of remolding the objective world.

I thank the Party for its policy of uniting, educating and transforming the intellectuals. As stated above, any improvement on my part is inseparable from the intellectual policy of the Party.

The last sentence of the third paragraph in the Kuang-ming Jih-pao Editor's Note reads: "Strive to keep pace with the socialist revolution."

I was startled when I read this sentence. The pace of socialist revolution is very fast and it takes effort to keep pace with it. Furthermore, as we old people are slow in thinking and action, we must make extraordinary efforts.

I am resolved to follow Chairman Mao's teaching and press forward with unflagging efforts along Chairman Mao's revolutionary line.

* * *

People at Birthplace of Lu Hsün Censure
Lin Piao, Confucius

(NCNA-English Hangchow, Feb. 12, 1974)

workers, peasants and cadres of shaohsing county, chekiang province, birthplace of the great chinese thinker and revolutionary lu hsun, recently flocked to the lu hsun memorial hall to view exhibits that show his revolt against the "confucian shop" and his valiant denunciation of the doctrines of confucius and mencius. visitors gathered now and then to condemn lin piao for his counter-revolutionary crime in preaching the rubbish of confucius and mencius as part of his attempt to restore capitalism in china.

among the speakers was chao kun-chen, deputy secretary of the party committee of the huangfu people's commune. lu hsun lived in huangfu with his grandmother as a boy. chao kun-chen said: "the despicable fellow confucius talked glibly about 'restraining oneself and restoring the rites' in order to reinstate slavery, and the renegade and traitor lin piao regarded 'restraining oneself and restoring the rites' as the most important of all things. the 'rites' lin piao cherished day and night in fact were the man-eating old society."

lu hsun long ago in his articles pinpointed confucian "benevolence, righteousness and morality" as being "man-eating", chao kun-chen added. "the so-called benevolence, righteousness and morality preached in the old society for more than two thousand years broke up many a family of working people. before liberation the poor and lower-middle peasants who are now members of the huangfuchuang production brigade in our commune, lived even worse than draught animals. more than two hundred people in the village worked as hired hands for landlords, and another hundred went begging. my grandfather and father both died while toiling for the landlords. hunger and disease combined to take the life of my mother, brother and sister one after another. that's the 'benevolence, righteousness and morality' mouthed by confucius. now we poor and lower-middle peasants have become masters of the country under the leadership of chairman mao and the communist party. we have high political status and our life is becoming better. huangfu village is prosperous. the brigade has 14 hand-tractors, pumps, electric motors and power-driven ploughs and more than 150 tons of grain reserves. all 400 families of poor and lower-middle peasant origin have bank savings. lin piao dreamed of pulling our new society back to the man-eating old order. we poor and lower-middle peasants will not allow this exclamation"

lu hsun had as a good boy friend a poor peasant whose grandson, chang kuei, is now on the staff of the shaohsing lu hsun memorial hall. chang kuei said: "confucius and his disciples talked so much about 'benevolence, righteousness

and morality' for two millennia or so, but they never showed 'benevolence' toward the working people. did the landlords ever show 'benevolence' to hsiang lin's wife (a character in lu hsun's 'the new year's sacrifice') who collapsed and died on the street on new year's eve? did the landlord class ever show 'benevolence' to jun-tu (the hero of lu hsun's novel 'my old home') who constantly suffered from cold and hunger? the life of my grandfather was as miserable as jun-tu's. he tasted the bitterness of the man-eating 'benevolence, righteousness, and morality' and died in anger. my father fled home to avoid pressganging. my mother, who could not support the family, was forced to become a wet-nurse in a capitalist's home. my sick sister starved to death and my brother was given away. i myself became a hired hand for a landlord at the age of 13. did confucius mean loving working people when he said that benevolent men should 'love others'? no, of course not. the renegade and traitor lin piao copied confucius' doctrines and wanted to kill us working people with the invisible knife of the feudal ethical code."

national model worker shen hsi-jung, who is deputy secretary of the party committee of the shaohsing brewery, said: "confucius, mencius and their like trumpeted the 'doctrine of the mean' to suppress the resistance of the labouring people. lin piao clamoured that 'the doctrine of the mean ... is rational'. rational for whom? the 'doctrine of the mean' is meant to fool and harm people. it serves the exploiting classes in keeping the people in subjugation. all reactionary rulers in history lauded it for the purpose of numbing the people and preventing them from rising in revolt. lin piao said that we 'went to extremes' in exposing and condemning soviet revisionist social-imperialism. this shows his criminal intention to surrender to soviet revisionism and restore capitalism at home. the philosophy of the communist party is the philosophy of struggle. we must struggle resolutely against the handful of class enemies and soviet revisionist social-imperialism, and carry the struggle through to the end."

lu hsun's student tung chiu-fang, who is deputy director of the shaohsing county bureau of museums and archaeological data, said: "mr. lu hsun told of a dog that has been pushed into water. he said, if you don't beat the dog to death, it will crawl ashore and bite people. so people must mercilessly beat the dog in the water so that they will not suffer from it. confucius upheld the 'doctrine of the mean' for the purpose of preserving the tottering slave-owning system. more than two thousand years later, lin piao cried that 'the doctrine of the mean ... is rational'. he wanted to use it to hoodwink the people and restore capitalism.

lu hsun hated the 'doctrine of the mean' to the marrow of his bones. his life was one of struggle against class enemies. although i am 77 years old now, i will continue to learn from lu hsun's revolutionary spirit and take part in the struggle to criticize lin piao and confucius."

hsiang lin's wife as portrayed by lu hsun was a true-to-life picture of the misery of thousands upon thousands of working women in the old society. many women comrades who spoke at the gatherings shared the view that under the evil influence of the doctrines of confucius and mencius, countless women for more than two thousand years fell victim to the old ethical code. lin piao invoked confucius and mencius in an attempt to use feudal ethics to hurl women down once again to a living hell.

chang shui-chuan, vice-chairman of the women's union of the lienchung production brigade of the chiangchiao people's commune, said: "our production brigade has a commune member named lu hsing-mei who was called a living hsiang lin's wife. her miserable plight before liberation is a strong condemnation of the ethical code of the old society. her family was cruelly exploited and oppressed by the landlo before liberation. her parents were compelled to sell her twice as a child-bride and her elder sister as a maid. the first time, hsing-mei could not tolerate the feudal ethical code and fled back. but her poverty-stricken family could not afford to keep her and sold her to another family whose son was seriously ill. later her husband died, but the feudal morality preached by confucius and mencius compelled her like hsiang lin's wife to live all her life with the wooden tablet bearing her dead husband's name. it was chairman mao and the communist party who saved her from misery. now she and her family have a happy life. she joined the chinese communist party and is a member of her brigade party branch committee and chairman of the brigade women's union. we working women hate the 'confucius' shop'. we must thoroughly criticize the doctrines of confucius and mencius preached by lin piao."

li ya-chen, chairman of the women's federation of shaohsing county, said: "the old ethical code turned people into ghosts. under the leadership of chairman mao and the communist party, we have cut the four feudal ropes binding women -- political, clan, religious and masculine authorities. 'times have changed, and today men and women are equal. whatever men comrades can accomplish, women comrades can too'. tempered during the great proletarian cultural revolution, women have raised their consciousness of class struggle and the struggle between the two lines. more than 5,400 women in the county have been promoted to leading posts at all levels. among these, 1,183 women are leaders of production teams, and five are members of standing committee members of the county party committee. women have played an important role in the three great revolutionary movements. waving confucius' tattered flag, lin piao tried to use the feudal ethical code to bind women and restore the man-eating old society. we are determined to mercilessly beat the 'dog in the water', strike down the 'confucius' shop' and will not let the tragedy of 'hsiang lin's wife' reappear. we will never let the wheel of history be pushed back."

Chenpao Island Defenders Criticize Lin Piao and Confucius

(NCNA-English Peking, Feb. 12, 1974)

the "people's daily" yesterday devoted nearly a whole page to a summary of speeches made by defenders of chenpao island at a meeting criticizing lin piao and confucius. these commanders and fighters of a chinese people's liberation army unit fought heroically and beat off intrusion by troops of the new tsars of soviet revisionism in march 1969. the p.l.a. men centred on criticizing lin piao's vicious slander on the working people and his advocacy of the idealistic conception of history preached by confucius that "the highest are wise and the lowest are stupid". they exposed the ultra-right essence of lin piao's counter-revolutionary revisionist line.

chou teng-kuo said: "at a time when slavery was about to collapse and feudalism began to take shape, confucius took the stand of the slave-owners and attempted to turn the wheel of history back. he clamoured about "restraining oneself and restoring the rites". seven days after he had become acting prime minister of lu state, he killed shaochengmao who stood for social changes. he maintained that the slaves of cheng state who had risen in rebellion should be firmly suppressed. obviously, such "superior men" and "heroes" as confucius and his like did not push history forward. they were but buffoons who had a place only in the garbage of history.

"like his master, lin piao was a reactionary who acted against the current of history. as the socialist revolution developed in depth, he hid himself in a dingy corner to plot a counter-revolutionary coup. he constantly bore in mind that "of all things, this is the most important: to restrain oneself and restore the rites" and dreamed of pulling china back into the quagmire of semi-feudal and semi-colonial society. it is crystal clear that this self-styled "hero" was in fact a stumbling-block in the march of history. the new tsars of soviet revisionism to which lin piao sold himself have restored capitalism at home while carrying out aggression and expansion everywhere abroad. these new tsars, whose troops intruded into our chenpao island and were badly battered and smashed, are also buffoons who attempt to reverse the wheel of history."

yu hung-tung said: "confucius said that heaven had endowed him with virtue. lin piao echoed his master and said: "i've got a good head, different from others'. it's especially clever. what can you do about it? my parents gave it to me." how preposterous these villains were exclamation they thought themselves "wise" and did their utmost to spread the fallacy that "there

are people who always know and become aware first". actually they were stupid diehards who advocated retrogression. when his disciple fan chih asked him about how to grow crops and vegetables, he said: "i am not as good as the old peasants and vegetable growers". confucius was a stupid who knew nothing about farming. though widely advertised, confucianism was in fact chaff and bran. confucius' so-called knowledge was nothing but dross which he used to deceive the people. lin piao was also a stupid who knew nothing about crops. he did not read books or newspapers, and had no learning at all. he was only good at intrigues and conspiracy. however, like all other reactionaries, lin piao always overestimated himself and underestimated the people. it never occurs to these 'sages' and 'geniuses' that it is the masses of the people whom they regard as 'stupid' are the main force in overthrowing them."

feng chiu-hsi said: "prating about benevolence, righteousness and virtue, confucius was in fact a hypocrite. he spoke in fine words; but did not hesitate to do bad things. he never found his rice too clean or his carriage drawn by horses too fine. he was a typical parasite. lin piao was also a hypocrite talking glibly about benevolence, righteousness and virtue while living a rotten, parasitical life. he said that his ideas differed from those of the workers and peasants as widely as between heaven and earth. without being pressed he revealed himself as a renegade and a traitor. what the working people have in mind are social progress, national independence and security and the emancipation of the oppressed classes. lin piao, on the contrary, dreamed of changing the party's basic line, staging a counter-revolutionary armed coup d'etat, murdering our great leader chairman mao, restoring capitalism and making himself a 'vassal-king' under the wing of soviet revisionism.

"my experience in the chenpao island area has helped me see still more clearly how great the people are exclamation to resist aggression by the new tsars of soviet revisionism, defend the sacred territory of our country and safeguard its dignity, men and women, old and young, in the area fought shoulder to shoulder with us p.l.a. soldiers, braving enemy gunfire, carrying ammunition and serving as stretcher-bearers. though living by the side of the usuli river, they always turn their hearts towards peking."

tu yung-chun said: "all reactionaries of declining dynasties invariably tried to make the people submissive and reconciled to adversities so as to subject them to perpetual oppression and enslavement. these reactionaries resorted, as a rule, to counter-revolutionary dual tactics: on the one hand, strengthening the counter-revolutionary dictatorship to ruthlessly suppress the

people who dared to rise in rebellion; on the other, using the doctrines of confucius and mencius as their spiritual weapon to deceive and control the people.

"but the people are not to be duped and hoodwinked. the uprisings of slaves and peasants in chinese history and the proletarian revolution of our time provide convincing proof that the development of society is irresistible and revolutionary truth cannot be embargoed. although lin piao tried in vain to use the doctrines of confucius and mencius to tamper with marxism-leninism, the revolutionary people were eventually able to see through him and sweep him into the dust bin of history. it is a rule of historical development that all reactionaries running counter to the tide of history will certainly be overthrown by the people."

FEATURE FILMS

Leaders Adhering to the Socialist Orientation

- a comment on the molding of the image of Hsiao Ch'ang-ch'un in the color feature film "Bright Sunny Skies"

by

Ch'u Lan (初瀾)

(Peking Jen-min Jih-pao, January 26, 1974)

Under the guidance of Chairman Mao's revolutionary line in literature and art, the color feature film "Bright Sunny Skies" has been creatively adapted from a novel under the same name, with relatively big achievements scored in various respects. It is worth being called a fine picture. This film vividly portrays the glorious scene of the socialist motherland under the bright sunny skies. It fervently sings the praises of the combat life of the poor and lower-middle peasants triumphantly advancing along the road of collectivization. Especially for its effort in drawing experience from model revolutionary theatrical works, the film based on the original work of literature has molded sharply and meticulously the brilliant image of a basic-level Party cadre--Hsiao Ch'ang-ch'un, a leader adhering to the socialist orientation.

This film builds the clash of contradictions on the basis of struggle between the two classes and the two lines. The struggle between the poor and lower-middle peasants represented by Hsiao Ch'ang-ch'un and the landlords and rich peasants represented by Ma Chih-yüeh is made the main line running through it. The film reflects the background of the period in 1957. In that year, there rose throughout China a big storm of class struggle. Just as hsiang Party committee secretary Wang Kuo-chung in the film says, "We have brought to fruition agricultural cooperation and the socialist transformation of capitalist industry and commerce and uprooted the system of private ownership. There is no room left for capitalism. .....But these people still exist, and they are not reconciled to their defeat."

At that time, the struggle between the two classes and the two roads in the countryside was unusually acute and complicated. The film does not back away from this contest between classes. Based on the rich raw material of literature provided by the original novel, the film selects this specific section of life of struggle before the wheat harvest in the Tungshanwu Cooperative to vividly portray a glimpse of this great revolutionary storm.

The first year after the establishment of the higher-stage cooperative, Tungshanwu Party branch secretary Hsiao Ch'ang-ch'un leads the masses in overcoming a natural disaster. Now a bountiful wheat harvest is in sight. Before the wheat harvest, he thinks of how to further encourage the masses to follow the road of collectivization and consolidate and develop the newborn higher-stage cooperative under the excellent situation.

But counter-revolutionary Ma Chih-yüeh who has sneaked into the Party is extremely hostile to the realization of rural agricultural cooperation as though his ancestral tomb had been exhumed. He stops at nothing to engage us in a trial of strength. He sows discord among Hsiao Ch'ang-ch'un's class brothers, aids and abets the capitalist spontaneous influence and incites the class enemy to make trouble first by clamoring for distribution of dividends on land and opposing the plan for making advance distribution based on distribution according to labor, next by complaining about grain shortage and bringing pressure to bear on the Party branch and the cooperative, and finally by holding back emergency weather forecasts, murdering Hsiao Shih-t'ou and disrupting the wheat harvest. The object of their struggle is always prompted by a vain attempt to topple the newborn higher-stage cooperative, usurp leadership from the proletariat and return to the capitalist road. In his conversation with old landlord Ma Hsiao-pien, Ma Chih-yüeh also makes a confession, "What we want is not just human life but everything represented by Tungshanwu....."

In the face of this acute and complicated struggle that comes wave after wave, Hsiao Ch'ang-ch'un seriously studies Chairman Mao's works and places firm trust in the great truth, "Only socialism can save China." He lays a firm hold on this key link of class struggle, and under the Party's leadership, he relies on the broad masses of poor and lower-middle peasants and makes a strict distinction between two types of contradictions of different nature. He fervently helps his own class brother Ma Lien-fu, firmly and sincerely educates and unites with middle peasant Wan Wan Jao, hits out at capitalist-roader Ma Li-pen, punishes reactionary landlord Mao Hsiao-pien, drags out class enemy Ma Chih-yüeh long hidden within the Party, and thoroughly smashes this rabid attack by the landlord and bourgeois classes.

Through this life-and-death struggle, the film shows that class struggle decides not only the success or failure of the wheat-harvesting battle but also the major question of whether or not the collective economy can be consolidated, whether or not a capitalist comeback can be prevented and whether or not socialism can win out. Chairman Mao teaches us, "The correctness or incorrectness of the ideological and political line decides everything." Through this series of battles by Hsiao Ch'ang-ch'un against Ma Chih-yüeh, the film has proved that so long as we doggedly adhere to the Party's basic line and vigorously wage class struggle, no matter how rabid and crafty the class enemy is, socialism can surely win out. It is this very series of acute and complicated clashes of contradictions that sharply embodies the unbending tenacity of Hsiao Ch'ang-ch'un who resolutely carried the revolution through to the end and by following the road of agricultural cooperation charted by Chairman Mao.

Another strong point of this film lies in that it handles more exquisitely the arrangement of the background, the order of development of clashes, the unfolding of the relations of characters and the deepening of their thoughts and feelings, because the original novel provides it with a better literary foundation. Hence, the lofty inner world of Hsiao Ch'ang-ch'un is more profoundly revealed.

For instance, in the episode about Hsiao Ch'ang-ch'un fetching half a bag of millet for a little animal in the animal-breeding farm, the film probes and explores many aspects. When the hsiang Party committee secretary Wang Kuo-chung

comes to Hsiao's home, through a dialogue between Hsiao Ch'ang-ch'un and his father about what to have for a meal, the film tells that Hsiao Ch'ang-ch'un has already handed over the lying-in daughter-in-law Chih-ch'üan the only little bit of rice left over from the Spring Festival. This shows Hsiao Ch'ang-ch'un's concern for a class sister, and also paves the way for subsequent scenes. When Hsiao Ch'ang-ch'un takes the only remaining half bag of millet at home to the animal-breeding farm and insists on Ma Lao-ssu's keeping it for the newborn little animal, the film inserts a scene of Ma Chih-yüeh inciting Wan Wan Jao to sell illegally food grain and plotting to stir up a complaint about grain supply. The contrast between the two scenes exposes the hideous features of Ma Chih-yüeh and exhibits the lofty quality of Hsiao Ch'ang-ch'un with a mind bent on the collective.

When Mao Lao-szu finds Hsiao Chih-t'ou digging out wild vegetables in the fields, Hsiao Shih-t'ou says innocently, "My father forbids me to tell anything." After Ma Lao-szu knows the truth, he immediately returns the millet to Senior Hsiao. Senior Hsiao makes one hundred and one excuses in refusing to take it back, and this manifests Hsiao Ch'ang-ch'un's educational impact on his son and his father. Just as the scene builds up to a crucial point, Hsiao Ch'ang-ch'un comes home. Holding up the wild vegetables, Ma Lao-szu's hands are shaking with emotion as he chides Hsiao for his having made a secret of his having to feed on wild vegetables. Ringing with feelings, Hsiao Ch'ang-ch'un narrates the story of the poor and lower-middle peasants of Tungshanwu represented by Szu Yeh and an old martyr's dependent called Chao Ta-liang who are single-mindedly devoted to the cooperative and resolutely following the socialist road. Then he says, "For the sake of socialism, even still greater hardships than taking a few wild vegetable meals would be tolerated as something sweet!" Here, the film gives a clearcut and touching portrayal of Hsiao Ch'ang-ch'un's broad-mindedness in politics and his lofty ideological realm.

At this time, Wan Wan Jao creates a scene about "lack of food grain" at the doorstep of Hsiao's home and sarcastically accuses Ma Lao Szu of sending grain to Hsiao's home. Without saying a word, Ma led Wan Wan Jao by the hand to Hsiao's home. As the iron pot cover is lifted, all commune members present are moved to tears, and they talk about Hsiao Ch'ang-ch'un's show of concern and care for them. This gives rise to a minor climax that further contrasts Wan Wan Jao's capitalist thinking with the towering image of Hsiao Ch'ang-ch'un.

Around the episode of half a bag of millet, this film paves the way for so many scenes, unfolds by different means the relations of various characters and arranges a typical environment for Hsiao Ch'ang-ch'un's activities. But all these exquisite portrayals serve one purpose: to use Ma Lao-szu, Senior Hsiao, Hsiao Shih-t'ou and the masses as positive props and Ma Chih-yüeh, Wan Wan Jao and others as negative props to unfold in an orderly manner the dramatic clashes from different angles and to thoroughly exhibit Hsiao Ch'ang-ch'un's concern for class brothers, his love for the socialist collective enterprise and his infinite passionate love for the great leader Chairman Mao.

The solid literary foundation of the novel "Bright Sunny Skies" is an important condition that makes it possible for this film to make so searching a portrayal of the heroic figures. But it is worth noting that the film does not stubbornly stick to the original work to the letter. Instead it seeks to boldly

re-create. In the novel, it is not Hsiao Ch'ang-ch'un but old poor peasant Ma Lao-szu who feeds on wild vegetables himself so as to spare his own ration grain for the collective's little animal. On the principle of "giving prominence to three things," the film devotes this vivid scene to Hsiao Ch'ang-ch'un, thus strengthening the leading heroic figure. This is commendable.

The poor and lower-middle peasants of Tungshanwu affectionately call Hsiao Ch'ang-ch'un the "mainstay of the poor and lower-middle peasants." Hsiao Ch'ang-ch'un in the picture is really a leader who doggedly adheres to the socialist orientation and is an artistic image of a conscious communist fighter armed with Mao Tse-tung's thought. His image is towering and full, clearcut and vivid.

The achievements scored by the film "Bright Sunny Skies" are important and gratifying. But in accordance with the strict demand of the principle of "the unity of revolutionary political content and the highest possible perfection of artistic form," we will find that there is still something left to be desired. Especially in the handling of the clash of contradictions, the clash is not made acute and heated enough compared with the text of the novel. For instance, in the text is the episode of a knife-carrying Ma Hsiao-pien failing in his attempt to kill Hsiao Ch'ang-ch'un. This is a very true portrayal of the deathbed struggle of the class enemy. But in the film this episode has been deleted. This waters down the life-and-death struggle and makes it impossible to give expression to the law of class struggle for the socialist period in a more typical, more concentrated and more forceful manner, thus weakening the political-ideological nature of the novel to a certain extent. In addition, there are also imperfections in the film's handling of the final climax of Hsiao Shih-t'ou's "death." In the novel, Hsiao Shih-t'ou dies of the hands of landlord Ma Hsiao-pien. It is all right for the film to spare him his life. But since Hsiao Shih-t'ou is brought back to life, then the preceding heavy and sad atmosphere for playing up Hsiao Shih-t'ou's "death" obviously becomes unnecessary. As a result, a climax actually fails to come off. Therefore, the spiritual outlook of the heroic figure also fails to come across.

There are also some imperfections in this film in the treatment of some artistic aspects. For instance, the heavy makeup worn by some actors is damaging to the image of the characters portrayed. Besides, the slogans shouted toward the end and some lines in the middle are also not clearly audible, thus affecting the better portrayal of the political content. Of course, as far as the whole film is concerned, these imperfections are secondary and it is not difficult to remedy them.

Seventeen years have elapsed since the storm of this blood-curdling class struggle in Tungshanwu. In the vast area of the motherland "socialism is triumphantly advancing everywhere." But in the urban and rural areas all over the country, the struggle between the two classes and the two roads is today still very acute, complicated and violent. There are still people of all descriptions like Ma Chih-yüeh who refuse to give up hope. They are likely to adopt more sinister and more furtive tactics than those of Ma Chih-yüeh in an attempt to drag our society back to the capitalist road. Consequently, there is still a pressing need for us to carry forward the spirit of Hsiao Ch'ang-ch'un

who adheres to the socialist orientation and Chairman Mao's proletarian revolutionary line and vigorously wage class struggle. Therefore, Hsiao Ch'ang-ch'un's heroic image will surely be held up as an example for the broad masses of the people and provide a source of encouragement to the current struggle for criticizing in depth Lin Piao and Confucius and smashing the capitalist forces in town and country.

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TAIWAN

Taiwan Province's Agriculture Faces Growing Crisis

(NCNA-English Peking, Feb. 12, 1974)

agriculture in taiwan province is facing an unprecedented crisis under the rule of the chiang kai-shek clique. though endowed with rich resources, taiwan does not grow enough grain. the peasants are in debt and many of them drift to cities to work at low wages, according to reports from taipei.

the chiang kai-shek clique is ruining the peasantry in taiwan province, preventing the development of national industry there and acting as compradors of foreign imperialists. it colonizes taiwan's economy by permitting foreign exploitation and selling out the national interests in order to maintain its reactionary crisis-packed rule over taiwan province.

taiwan papers and periodicals report the rapid influx of huge amounts of foreign monopoly capital in recent years under the guise of "loans", "fund pooling" and "technical cooperation". in the industrial centres of kaohsiung and taichung almost all are foreign-run factories and plants that took over large tracts of fertile paddy fields and this is a growing tendency. according to the "taiwan daily news", taiwan has more than 900,000 hectares of farmland and, of these, 61,000 are first-class irrigated plots. from 1969 to 1971, over 3,100 hectares were turned into factory land, whereas in 1972 to june 1973, the figure was boosted to 16,400. large tracts of fertile land around big cities and along the main highways and railways in taiwan have been occupied either by factories of foreign monopoly capital or assigned for industrial use by the chiang kai-shek clique.

to draw in foreign capital to run factories and plants in taiwan, the chiang kai-shek clique gives foreign monopoly capitalists many kinds of favoured treatment. apart from deferred payment of purchase of factories, import and export tariff on raw materials and finished products and taxes on commodities and services are cut down or eliminated and no income taxes need be paid for five years after their factories and plants go into production, whereas the peasants are forced to pay various heavy taxes and levies and are cruelly plundered. the enormous military and administrative expenditures and other appropriations are wrested from the peasants. the chiang kai-shek clique raised the agricultural tax on many occasions in the past few years, the taiwan press discloses.

the chiang clique has carried out a system of buying at the low price it sets farm produce from the peasants based on the amount of agricultural taxes they have to pay. this and the agricultural tax are not reduced even when the peasants have a bad year. the peasants also have taxes on their income, land, land titles, buildings and licensing. tax delinquency brings "official" punishment. the chiang kai-shek clique has also set up "water conservancy associations" in the rural areas and pressed the peasants to pay association, water and water conservancy projects fees. in some areas, they have to pay for these items though there are no such projects at all. the peasants have to pay 400 million taiwan dollars as association fee every year. the taiwan paper "china times" has to admit: "in the past few years, the agricultural tax has surpassed by far the productivity of the land and the peasants have real difficulties in paying".

according to some taiwan newspapers, the chiang kai-shek clique allows these factories to sell commodities at a high price "to enhance their interest of expanding the scope of their business" in order to fawn on foreign monopoly capital and protect high profit. on the other hand, it carried out the policy "of restraining" farm produce, repeatedly forcing the peasants to sell it at a lower price so as further to fleece the peasants who pay heavy levies and taxes. take for example argon sulphate, a chemical fertilizer. the price in taiwan is one-third higher than that on the world market generally. the price of manufactured goods in taiwan rose by 40 per cent from february to june 1973 while that of the rice in the husk was forced down by ten per cent.

located between the tropical and temperate zones, taiwan is hot and rainy and crops thrive both winter and summer. it abounds in agricultural resources. but under the rule of chiang kai-shek clique agricultural production has shrunk. in 1968 taiwan was barely self-sufficient in rice, its main grain crop, with an output of 2,520,000 tons. since then, its output has dropped continuously. it fell to 2,440,000 tons in 1972 and again dropped to 2,350,000 tons in 1973 and became increasingly insufficient to meet needs. so taiwan has imported more wheat with each passing year. imports came to 700,000 tons in 1973. it has a very tiny output of soybeans, maize and other crops and almost completely relies on imports.

the "investigation report of the production cost of taiwan farm produce" published by the "taiwan provincial department of agriculture" admits that at least seven of every ten peasant households in taiwan province are in debt and on the average every household owes more than 20,000 taiwan dollars. as reported by a taiwan newspaper, each of the 37 peasant households in haifeng village of yunlin county on the average owes 51,900 taiwan dollars. the peasants

find it difficult to pay interest every month, to say nothing of repaying the principal. in yuching township of tainan county and yungching township of changhua county, most of the peasant holdings are mortgaged to the financial institutions of the chiang kai-shek clique because the peasants had to borrow money. many peasants now have to borrow money at usurious monthly rates of 20 per cent and more. taiwan is a place where "the poor becomes poorer, the rich becomes richer, the peasants sell their land, houses and children and cannot eke out a living despite this."

many peasants of taiwan province have left their homes for the cities. as disclosed by taiwan newspapers and journals, taihsi township of yunlin county formerly had a population of 30,000 and now one-third of these people have drifted to the cities. yukuei village in shihting township of taipei county formerly had 150 peasant households, and now only 17 households still live there and other peasant households have migrated to earn a living.

BLIND AND DEAF-MUTE WORKERS

Blind and Deaf-Mutes Contribute to Socialism

(NCNA-English Peking, Feb. 11, 1974)

the children's department store in peking's major business centre wangfuching is packed with customers from morning till evening and multi-coloured rubber balls are among the best-selling toys. who would imagine that these balls are products of a factory whose workers are blind?

the several hundred thousand rubber balls sold in peking every year are supplied by the red flag rubber and metalware factory, on the western outskirts of the city. it has a total staff of 530 most of whom are blind or otherwise disabled people.

the factory assigns different jobs from light manual work to operating machine tools to the workers in accordance with their physical disability. all the machine tools tended by blind and deaf-mute workers are fitted with special safety devices. some of the machines are jointly operated by the blind and deaf-mutes who work in perfect coordination.

the factory also turns out rubber soles, bottle corks and lids and other rubber goods. these things are simple

to make and it is easy for blind and other disabled people to master the work skills. the state ensures the factory its raw material and is responsible for marketing the products.

peking has altogether 14 factories like this which contain blind, deaf-mute and other disabled workers. young people who have finished study in the special schools for the blind and deaf-mutes can find jobs in these factories or in farms, hospitals and other establishments on the outskirts.

each workshop and shift has a number of able-bodied workers who help the disabled and take care of their daily life.

the chairman of the factory revolutionary committee, pi jung-fang, is a worker-turned cadre. poverty-stricken in the old days, she became a child-labourer in a textile mill at the age of twelve and suffered cruel exploitation and maltreatment at the hands of the proprietors and foremen. educated by the party, she became a cadre after liberation and in 1958 was assigned to a leading post in this factory where she served her disabled class brothers with profound proletarian feelings. the factory has grown, its production expanded and the workers' living improved steadily over the past decade and more. she said: "we ordinary working people lead a miserable life in the old society, left alone disabled people. there used to be a common saying about the blind, that since the ancient times there were three ways for the blind: to become a beggar, a fortune teller or a street corner singer. many of the blind and other disabled people died along the roadside. after liberation, they are emancipated politically. factories were built by the state to enable the disabled to live from their own labour and do their part for the socialist motherland."

for the convenience of the blind, the dormitory was built near to the rubber and metalware factory which also has a dining room, a clinic and a nursery and a centre for literary and art and sports activities. in the nursery are dozens of healthy and lively children of blind workers.

like the workers of all factories throughout the country, these workers enjoy free medical service and labour protection. some disabled workers are in leading posts in the factory revolutionary committee, workshops, shifts and groups. some have joined the chinese communist party and many others the chinese communist youth league.

chen yu-chun is a shift leader of the no. 1 workshop. before liberation, his father, a worker, was often jobless. the whole family had a life of misery. when he was still a child, chen yu-chun became blind after measles. the family could not afford to send for a doctor. liberation has brought great changes. chen yu-chun's father now works in a factory and his elder brother is a cadre in the chinese

people's liberation army. they often tell chen yu-chun that they can take care of him comfortably on their income. but chen yu-chun wanted to become a person useful to the country. he was extremely happy to go to work in the factory after graduating from a school for the blind in 1958. he said: "we blind people are happy because we are taken care of by the state and our families. but our greatest happiness is that we can take part in physical labour and make our own contribution to socialism." chen yu-chun conscientiously studies marxism-leninism-mao tsetung thought. over the past few years he studied the special braille editions of the "manifesto of the communist party" by marx and engels, "the state and revolution" by lenin, and chairman mao's "on practice". he is full of vigour and revolutionary zeal. he joined the communist party in 1971.

a 46-year-old woman worker named lin hui-lien grew up in an orphanage run by imperialists in peking. she does not know who her parents were, nor when and why she became blind. what she remembers is that she was a beast-of-burden in the old days. she toiled for a dozen hours a day and was often beaten and scolded. she ate scraps and slept on the damp ground. she said: "at that time, i never dreamed of living a life like ordinary people." she and her husband now work at the factory and their 9-year-old daughter is in school. speaking of her experiences in the old society and the new society, she said: "the two societies mean quite a difference to us the working people. we blind people owe our happiness to the leadership of the party and chairman mao and the dictatorship of the proletariat exclamation"

LAND RECLAMATION

East China Region Reclaims Hilly Wasteland

(NCNA-English Hangchow, Feb. 12, 1974)

more than 3,300 hectares of hillsides have been reclaimed in the chinhua region, east china, since the end of last autumn. the amount of work done is equal to the total for the previous two years.

the region lies in the central and western parts of chekiang province, embracing eleven counties. there are large tracts of rugged wasteland. party committees at various levels sent people after liberation to survey the areas and reclaimed

part of the wasteland. large-scale reclamation started several years ago when the great proletarian cultural revolution and the movement to criticize lin piao and rectify the style of work generated great enthusiasm on the part of the cadres and commune members and the mass movement to learn from tachai went full steam ahead. by the end of last year, more than 16,600 hectares of hillsides had been reclaimed for growing crops and more than 23,300 hectares for tea bushes, mulberry, tea oil and other trees of economic value. in addition, the people planted more than 180,000 hectares of pine and cedar trees.

to guide reclamation work, cadres work alongside commune members and give directives on the spot. some communes have moved their offices to the worksites. the shihfo commune has levelled 17 hilltops and expanded its crop acreage by one-fourth.

to turn the reclaimed land into fertile fields, many people's communes and production brigades carry mud from ponds to the fields or plant green manure crops. some communes have moved pig-sties to the fields. now there are about 2,000 pig-farms in the hilly areas in chinhua, lanhsi and chuhsien counties.

the building of water conservancy projects and scientific farming combine to help raise output of the farmland as well as the reclaimed fields. the region has built more than 180,000 ponds and 6,300 reservoirs, holding eight times as much water as in 1949. in addition, more than 3,400 pumping stations have been built. these projects enable two-thirds of the rice paddies to give good yields even in case of drought or excessive rainfall. apart from agricultural scientific research institutions at regional and county levels, the whole region has more than 5,700 agricultural experiment stations and research groups at commune and brigade levels. more than 80,000 agro-technicians are conducting experiments in good seeds and soil amelioration and other related subjects.

thanks to self-reliant efforts, grain yield in the region has since 1969 beaten the 6-ton-per-hectare target set for the area in the national programme for agricultural development. the reclaimed wasteland, after being improved, gives 4.5 to 6 tons a hectare.

IRRIGATION

East China Production Brigade Improves Farming Conditions

(NCNA-English Nanchang, Feb. 11, 1974)

a mountainous production brigade in east china's kiangsi province has lifted river water to mountain slopes to irrigate 80 per cent of its farmland in the spirit of self-reliance and hard struggle.

with farming conditions improved, the brigade last year harvested nearly seven tons of grain per hectare, 80 per cent above the 1968 figure. in five years, it provided the state with 215 tons of marketable grain and 33 tons of edible tea oil. income of the brigade members last year was 80 per cent greater than in 1968.

haohsing brigade is in hsingkuo county, which was a revolutionary base during the revolutionary war years. it is hemmed in by mountains on all sides, with its 40 hectares of farmland on the slopes. the haohsing river runs past the foot of the mountain, yet the farmland was constantly threatened by drought. the peasants after liberation constructed some small water-control projects and pushed per-hectare grain yield from 1.5 tons to 3.75 tons. however, further advance was difficult because irrigation was inadequate.

during the great proletarian cultural revolution, the brigade members decided to build a big project. members of the brigade party branch and poor and lower-middle peasants surveyed the river in 1968 and drafted a plan which called for shifting 30,000 cubic metres of earth and stone work and 20,000 yuan (rmb) investment.

this was difficult for the brigade which has only 170 able-bodied men and women. some people wanted to put the project off. but the majority thought they could complete it with their own hands if they acted like the people of tachai, national pace-setter in agriculture.

the brigade party branch led the peasants in studying chairman mao's teachings on self-reliance. they recalled how, during the first revolutionary civil war, chairman mao led the people of the base area in breaking kuomintang military encirclements and economic blockade. the peasants were inspired and made up their minds to lead river water up the mountain slopes even if it took years of hard effort.

the brigade and its four production teams pooled their funds and stopped projects that were not urgent. strict economy was practised. they bought waste material to make tools themselves.

a 40-metre-long steel-reinforced concrete aqueduct was to be built at an estimated cost of 6,000 yuan (rmb). following chairman mao's teachings on the mass line, the party branch called masons and carpenters together to discuss how to cut costs. they decided to change the plan and build a stone aqueduct instead.

people were sent to other places to learn the necessary skills. the cadres joined the brigade members in dressing the stones. the aqueduct was completed in a month and costed only 700 yuan (rmb).

the brigade cadres worked alongside the builders and always took on the most difficult tasks. party branch secretary, chen hsueh-ping, worked in icy water to help clear a base for the dam. he and other brigade members kept at it seven days and nights and completed the job in time, despite wind and snow. deputy secretary chiang yan-tsai crawled into a big concrete pipe to dismantle the wooden moulds.

the dam is 20 metres long and three metres high and was finished in the spring of 1969. then ditches were dug to irrigate near-by land. early rice yielded 4.5 tons per hectare.

however, mountain torrents broke the dam that autumn. the cadres and brigade members were not disheartened. they summed up their experience and decided to build a new dam. they moved in three big solid boulders weighing five tons each to reinforce the dam. the new dam stands firm.

in five years, the brigade constructed a reservoir with a capacity of 120,000 cubic metres, a power station and 7,000 metres of irrigation ditches. the threat of drought has been removed.

BANK SAVINGS

Bank Savings of Sinkiang Peasants, Herdsmen Grow

(NCNA-English Urumchi, Feb. 12, 1974)

the collective bank deposits of people's communes and savings of multi-national commune members in the sinkiang uighur autonomous region are steadily growing.

statistics show that up to the end of 1973, individual savings and collective deposits of people's communes throughout the autonomous region were 83 per cent over those in 1965, the year before the great proletarian cultural revolution began, and 15 per cent higher than in 1972.

at the same time, market sales have risen. sales in 1972 were 23 per cent above those in 1965. last year's sales continued to register an increase.

sinkiang has favourable conditions for developing agriculture and livestock breeding. ruthless exploitation by the reactionary rulers in the past kept agriculture and stockbreeding very backward. the labouring people led a miserable life. they never could dream of having bank savings. under the guidance of the party's national policy, people's communes were set up and production rapidly grew after liberation. the total output of grain in 1973 was 7 per cent and cotton 15 per cent higher than in 1972, and more than threefold and tenfold those in 1949. the total number of animals rose by six million over 1972. oil-bearing crops, beets and other industrial crops also registered marked increases.

the development of collective production consolidated and expanded the people's communes' collective economy.

a production team of turfan county, inhabited by people of uighur nationality, had a 67 per cent increase in total grain output last year compared with 1965. total income more than doubled, public accumulation increased by 6 times and the yearly incomes of the commune members more than doubled. most of the fifty families in the production team have bank savings.

a 65-year-old former poor peasant, who led a miserable life working for the landlords for over twenty years before liberation, now has a sewing machine and carpets, as well as more than one thousand yuan deposited in the bank.

the party organizations and revolutionary committees at all levels seriously carried out chairman mao's directive on correctly handling the interests of the state, the collective and the individual. they followed the policy of a fixed

agricultural tax so as to ensure that the increase was available to the communes and production brigades. as for those teams that suffered natural disasters, they carried out the policy of a tax reduction or even exemption, depending on the seriousness of the disasters. on several occasions the state had raised the price for agricultural and local products and lowered the price of manufactured goods necessary for production and consumption. in paying attention to the needs of nationalities in distant counties, the state subsidized transportation and handling of commodities so that the people there could buy things at the same price as the people in the other parts of the autonomous region. these measures have all increased the real income of the communes, production brigades and commune members.

SPORTS

China's 1974 Ice Hockey Contest Ends

(NCNA-English Harbin, Feb. 12, 1974)

the ice hockey contest of china's 1974 ice sports meet ended in harbin yesterday with tsitsihar no. 1 team, harbin no. 2 team and tsitsihar team taking the championships of the senior, junior and youngsters' events respectively.

twenty-four teams from 12 provinces and municipalities and the people's liberation army with 456 players took part. over 50 per cent of the participants were youngsters, with the youngest being twelve years old. this shows that the new players of the game are growing up.

the contest was held in the course of deepening the nation-wide criticism of lin piao and confucius. after their arrival here, the teams held meetings to censure lin piao for his crimes in trying to usurp party leadership and seize state power and to restore capitalism by peddling the reactionary doctrines of confucius and mencius. this helped the players, coaches and umpires see more clearly the ultra-right essence of lin piao's counter-revolutionary revisionist line and raise their consciousness of class struggle and the struggle between the two lines.

the sportsmen earnestly followed the principle of "friendship first, competition second" during their matches and helped and cared about each other and exchanged their experience. this helped raise their political consciousness and improve their skill.

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* FOREIGN RELATIONS *
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CHINA AND ALBANIA

Albanian Military Friendship Delegation Reports on Visit to China

(NCNA-English Tirana, Feb. 12, 1974)

reports were given at mass meetings yesterday in mati and tirana districts by members of the military friendship delegation of the albanian people's army on their recent visit to china.

hito cako, member of the central committee of the albanian party of labour, chief of the political department of the people's army and deputy head of the military friendship delegation, and arif hasko, vice-minister of people's defence and deputy head of the delegation, spoke respectively at the meetings in mati and tirana districts. they recalled the cordial and friendly reception accorded to the delegation in various places of china and warmly praised the great successes achieved by the chinese people under the leadership of the chinese communist party and chairman mao tsetung as well as the war preparedness of the chinese people's liberation army.

wu hao-chih, military attache of the chinese embassy, attended the meeting in tirana district.

CHINA AND ALGERIA

Chinese Foreign Minister Chi Peng-fei Sends Reply to Algerian Foreign Minister Bouteflika

(NCNA-English Peking, Feb. 12, 1974)

chi peng-fei, foreign minister of the people's republic of china, today sent a reply to algerian foreign minister abdel aziz bouteflika expressing support to the proposal made recently by president houari boumedienne on convening a special session of the u.n. general assembly to discuss the problems of raw materials and development.

the reply message says: "the government of the people's republic of china endorses the proposal made by president houari boumedienne in the capacity of the

president in office of the fourth summit conference of non-aligned countries for convening a special session of the u.n. general assembly to consider an item entitled 'study of the problems of raw materials and development'."

"the chinese government and people have consistently supported third world countries in their struggle to safeguard state sovereignty and independence, develop national economy, protect natural resources and oppose imperialist plunder, exploitation and control," it adds.

it expresses the conviction that "this just struggle will achieve still greater successes through the concerted cooperation and joint efforts of the numerous developing countries at the special session of the u.n. general assembly."

in a message to the u.n. secretary-general on january 30, president boumedienne proposed the convening of a special session of the u.n. general assembly to discuss "development, international economic relations and all their implications with a view to establishing a new system of relations based on equality and the common interest of all states".

algerian foreign minister bouteflika sent a message to chinese foreign minister chi peng-fei on the matter on february 4. he expressed the conviction that "your government which has always worked in favour of coordination and promotion of cooperation will join the non-aligned countries in their effort to assure the success of the session."

meanwhile, huang hua, chinese permanent representative to the u.n., wrote to u.n. secretary-general waldheim today informing him of the chinese government's support to the above-mentioned proposal of algerian president boumedienne and reaffirming the consistent stand of the chinese government in support of the developing countries.

CHINA AND DENMARK

Chinese Paintings and Handicrafts Exhibition Opened in Denmark

(NCNA-English Stockholm, Feb. 11, 1974)

a chinese paintings and handicrafts exhibition sponsored by the lyngby art association of denmark was opened at copenhagen on february 6, according to reports from copenhagen.

p. finneberg, chairman of the lyngby art association, spoke at the opening ceremony. he praised china's achievement in paintings and handicrafts and expressed the hope that the exhibition would strengthen the friendship between the danish and chinese peoples.

among the more than 200 guests attending the reception at the opening ceremony were officials of the danish ministries of foreign affairs, culture, and education, danish people of various circles and diplomatic envoys of a number of countries to denmark. yueh liang, chinese ambassador to denmark, was also present.

CHINA AND EGYPT

Egyptian Vice President Fetes Chinese Ambassador

(NCNA-English Cairo, Feb. 10, 1974)

vice-president and mrs. hussein el shafei gave a dinner at their residence here this evening in honour of chinese ambassador to egypt chai tse-min and his wife.

minister of military production ahmed kamil el badri and other high-ranking egyptian officials and officers were present on the occasion.

CHINA AND FINLAND

China-Finland Trade Agreement for 1974 Signed

(NCNA-English Peking, Feb. 12, 1974)

a trade agreement for 1974 between the governments of china and finland was signed here today. sun so-chang, deputy departmental director of the chinese ministry of foreign trade, and jon groop, assistant director of the finnish foreign ministry, signed the agreement on behalf of their respective governments.

present at the signing ceremony were chai shu-fan, vice-minister of foreign trade, and veli helenius, finnish ambassador to china.

prior to the ceremony, vice-minister chai shu-fan met with all members of the finnish government trade delegation.

the finnish guests left here by train this afternoon to tour southern china.

CHINA AND IRAQ

Iraqi Economic Delegation Arrives in Peking

(NCNA-English Peking, Feb. 11, 1974)

the iraqi economic delegation led by abdul fatah al-yaseen, director of the northern affairs office under the iraqi revolutionary command council, arrived here by air this evening for a friendly visit to china on invitation.

the delegation was greeted at the airport by yao yi-lin, chinese vice-minister of foreign trade, and leading members of departments concerned including chang keng-ho, yen chia-hua, chang ting-yu and pai kuang.

present were falih a. razzak al-sammarraie, iraqi ambassador to china, and diplomatic officials of the iraqi embassy in peking.

Iraqi Economic Delegation Feted in Peking

(NCNA-English Peking, Feb. 12, 1974)

chinese minister of foreign trade li chiang gave a banquet here this evening in honour of the iraqi economic delegation led by abdul fatah al-yaseen, director of the northern affairs office under the iraqi revolutionary command council and member of the regional leadership of the arab baath socialist party.

falih a. razzak al-sammarraie, iraqi ambassador to china, and diplomatic officials of the iraqi embassy in peking were also guests at the banquet.

the banquet proceeded in a friendly atmosphere. minister li chiang and director al-yaseen proposed toasts, expressing the hope that the friendship between the two peoples and the economic and trade relations between the two countries would be constantly developed on the basis of equality and mutual benefit.

minister li chiang and vice-minister yao yi-lin of foreign trade held talks this morning with director al-yaseen and the iraqi economic delegation led by him.

CHINA AND KOREA

Delegation of Korean Ocean Shipping Agency Arrives in Peking

(NCNA-English Peking, Feb. 11, 1974)

a three-member delegation of the korean ocean shipping agency led by its director paik il bum arrived here by train yesterday morning at the invitation of the china ocean shipping company.

the delegation was greeted at the railway station by chang kung-chen and chiang po, manager-general and deputy manager-general of the host company; liu yun-ching, deputy manager-general of the china national foreign trade transportation corporation; and han ju ro, commercial counsellor of the korean embassy in peking.

CHINA AND ROMANIA

Chinese Medical Delegation Leaves Romania for Home

(NCNA-English Bucharest, Feb. 11, 1974)

the chinese medical delegation led by chien hsin-chung, vice-minister of public health, left here for home today after a friendly visit to romania.

among those seeing the chinese delegation off at the airport was teodor burghele, romanian minister of health.

present also was li ting-chuan, chinese ambassador to romania.

Chinese Table Tennis Team Leaves Romania for Home

(NCNA-English Bucharest, Feb. 12, 1974)

the chinese table tennis team led by liu shu-fa left here for home yesterday. it paid a three-week friendly visit to romania after taking part in the romanian international table tennis championships.

during its stay in romania, the chinese team visited plants, schools and the iron gates hydro-electric power station and was accorded a cordial and friendly welcome wherever it went.

in the course of the visit, the chinese team played three friendly matches with romanian teams and chinese and romanian players had joint practice sessions to exchange experience in table tennis.

chinese ambassador li ting-chuan gave a reception on february 7 for the visit of the chinese table tennis team.

on february 10, a reception was given by marin dragnea, first vice-president of the romanian national committee for physical culture and sports, in honour of the chinese team.

CHINA AND TANZANIA

Tanzanian President Receives Chinese Ambassador

(NCNA-English Dar Es Salaam, Feb. 11, 1974)

president
julius nyerere received and had a friendly conversation with chinese ambassador li yao-wen here on the afternoon of february 9.

CHINA AND THAILAND

Premier Chou En-lai and Vice Premier Teng Hsiao-ping Meet Delegation of Olympic Committee of Thailand Led by Dawee

(NCNA-English Peking, Feb. 12, 1974)

premier chou en-lai and vice premier teng hsiao-ping of the state council this afternoon met dawee chullasapya, president of the olympic committee of thailand, and the delegation of the committee led by him. they had a friendly conversation with delegation leader dawee.

present on the occasion were wang meng, leading member of the all-china sports federation, han nien-lung, vice minister of foreign affairs, and li ching-chuan, wang to, cheng jui-sheng, chang hsien-cheng, chang han-chih and chao ching-tien.

CHINA AND VIETNAM

Chinese Table Tennis Team Visits Viet Bac Autonomous Region

(NCNA-English Hanoi, Feb. 12, 1974)

the chinese table tennis team paid a visit to the viet bac autonomous region of the d.r.v.n. and had friendly matches there from february 10 to 12.

on february 10, colonel general chu van tan, member of the central committee of the viet nam workers' party and secretary of the viet bac autonomous regional party committee, and major general bang giang, chairman of the administrative committee of the autonomous region, received and feted all members of the chinese team. they had a cordial and friendly talk with the players. on the evening, the chinese table tennis team played five men's singles, one women's single and one men's double with the table tennis team of the viet nam institute of physical culture in thai nguyen, capital of the viet bac autonomous region.

the next evening, players of the two countries had exhibition matches for 5,000 workers and cadres of the thai nguyen iron and steel complex. their excellent performance of skill drew warm applause.

during their visit, the chinese players toured thai nguyen iron and steel complex and had talks with the vietnamese table tennis players.

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